

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, JUNE 1, 1916

NEW SERIES, VOL. XVIII, NO. 22

**Special efforts are being made by American Christians to reach Russian prisoners in Europe with the gospel. The work is deserving of hearty support.**

**Dr. R. L. Motley leaves West Point for Winchester, Kentucky, sending a brotherly and affectionate adieu. We shall miss him and hope to have a line occasionally.**

**Brother S. P. Harris moves from San Marcos to Seguin, Texas. This is a good town of 5,000 people near San Antonio. His friends will be glad to know of his wife's improvement in health.**

**It is said that in the last three years twenty-two young men have been graduated at Shanghai Baptist College in China, twenty of whom were Christians and definitely committed to some form of Christian service.**

**Rev. W. Bilbro, for many years pastor and evangelist in Texas, but born in Mississippi and educated in Mississippi College and the Southern Baptist Theological Seminary, desires to return to Mississippi. He gives as references Drs. J. B. Gambrell and E. E. King.**

**A party including the governor and the superintendent of education visited several western states recently to study the management of the state schools. This is a good way to learn and no doubt good will come of it for our educational work in Mississippi.**

**The Baptists of Louisiana have started a movement for a Hospital at Alexandria and now have a committee working at it with good prospects of success. This is according to the gospel program, and like everything else connected with the gospel means labor and sacrifice.**

**The board of trustees of the Woman's College at its meeting last week conferred on Rev. W. E. Farr the title of D. D. Dr. Farr is engaged in raising \$100,000 for the Woman's College and Clarke Memorial and it may be that this title means Double Diligence.**

**Fleetwood Ball in reporting the Convention at Asheville for the Baptist and Refector, attributes the large negative vote on the adoption of the report on the W. M. U. to the fact that women were introduced to speak at the convention, an innovation which many certainly disapproved.**

**The First Church, New Orleans has established three missions and is preparing to open another. All their debts wiped out, going on the independent list of self-sustaining churches, the opening of four mission stations and all in less than one year makes a most remarkable record for both the church and its pastor, Dr. R. L. Baker.**

**We are sorry to see that a Seventh Day Adventist near Aberdeen was convicted of violating the Sabbath by plowing on Sunday. These people are mistaken in their contention that Saturday is the proper day of rest, but they are conscientious in their observance of it. We hope the Governor will pardon him, and if the law necessitates his conviction it ought to be changed so as to allow them to observe the day they think right. There ought to be no persecutions for conscience sake in this country. One day in seven is a necessity, but which day can be left to the conscience of the individual.**

**Recently President Wilson said, "I am constantly reminded as I go about, as I do sometimes at the week-end, of the personal inconvenience of being president of the United States. If I want to know how many people live in a small town all I have to do is to go there and they at once line up to be counted. I might, in a census-taking year, save the census takers a great deal of trouble by asking them to accompany me and count the people on the spot. Sometimes, when I am most beset, I seriously think of renting a pair of whiskers or of doing something else that will furnish me with an adequate disguise, because I am sorry to find that the cut of my jib is unmistakable and that I must sail under false colors if I am going to sail incognito."**

**The apportionment by the Northern Baptist Convention does not differ in its total very much from that of our Southern Baptist Convention for the year 1916-17. The former is as follows:**

Foreign Mission Society .....	\$ 487,844
Woman's Foreign Mission Society .....	283,484
Home Mission Society .....	297,846
Woman's Home Mission Society .....	201,557
Publication Society .....	118,752
Ministers and Missionaries Benefit	
Board .....	58,000
Northern Baptist Convention .....	51,250
Total .....	\$1,498,733

**The Home Board's report contains the information that there are 8,000 Cherokee Indians within fifty miles of Asheville, among whom Southern Baptists conducted successful mission work before the war, but since that time nothing has been done. Recently Presbyterians have started work among them. The report states that Baptists are doing more mission work among Indians in Oklahoma, where more than one-third of all Indians live, than all other evangelical bodies combined.**

**Announcement is made elsewhere of the Evangelistic Conference at Ecru. It did great good last year in preparing for effective work in revivals and will doubtless do as much or more this year. The names on the program are T. A. J. Beasley, E. L. Wesson, G. S. Dobbins, T. L. Holcomb, J. R. Gullett, J. A. Huffstatter, John Jennings, Julius Wages, H. G. West, Joe Roberts, J. R. Mooneyhan, T. C. Waldon, S. V. Gullett and Harvey Grey. The dates are June 26-30.**

**The Presbyterians of Mississippi will have their annual Training School at Belhaven College in Jackson for eleven days, beginning June 13th. These meetings have been exceedingly helpful in the past. This year they will have S. D. Gordon, of "Quiet Talk" fame, twice a day; also R. A. Webb, of Louisville, Ky., George Summey. The women and young people will have special features on the program. We wish for them a most enjoyable and helpful season.**

**The Northern Convention appointed a committee of eleven to work out a plan by which their Home Mission Society and the Publication Society can be united under one administration at the earliest practicable time, to be approved by the convention's executive committee, published in the denominational papers and report to be made to the convention in 1917 for its final action. Then they sang "Blest Be the Tie" and the doxology.**

**Dr. Shailler Mathews, of Chicago, retires as president of the Northern Convention, and Dr. Clarence A. Barbour, of Rochester, succeeds him.**

**Pastor Allen reports good meetings with Lyon and Shaw, assisted by Evangelist P'Pool and his singer Mr. Herbert Davis. There were eight additions at Lyon and nine at Shaw.**

**It is said that in New York county that the number of unmarried men prosecuted for crimes outnumbered the married men two to one. Are they good because they are married, or are they able to get married because they are good?**

**Rev. E. W. Spencer was on Monday night brought to the home of his son, Rev. Lee B. Spencer, in Jackson, critically ill. He has been for ten days in an infirmary in New Orleans. His friends are very apprehensive about him.**

**A good brother interested in the Sunday School lesson asks why in the Advanced Quarterly it is said the apostles "left letters in every church." It seems a typographical error and what was meant was that they left elders in every church.**

**The president of the Northern Baptist Convention said, "Democracy makes haste by going slowly. Talk has always been the salvation of Baptists. We have talked ourselves together and now we are working ourselves together.**

**The dates for the Encampments this summer, are for Blue Mountain, July 2-9; Hattiesburg, July 23-30. The promoters of these great summer meetings have been at great pains and spared no expense to provide a satisfactory program and those who miss will have reason to regret it as the opportunity of the year.**

**The New Orleans Daily States gives this good news from Slidell, La.: T. J. Hand, wholesale liquor dealer, will retire from the liquor business next month. The retirement is forced by a heavy decrease in the shipment of liquors in Mississippi, it is announced. Since the new laws have gone into effect in that state several shipments have been confiscated.**

**The following telegram from the foreign mission secretary was received Monday: "Richmond pastors threw themselves into campaign on Foreign Board debt yesterday and have already raised \$12,800; will continue effort with their own people and surrounding churches. Like promptness and energy throughout the South will certainly remove the debt within sixty days."—J. F. Love.**

**Those who thought that the demands for growing efficiency in our mission work was put to sleep by the reports and vote at Houston a year ago, had a rude awakening at Asheville. It would be a sad day when the Baptist hosts throughout the South were not alive to every move and watchful of all the methods in the conduct of missions. No we are not going to spend all the time tinkering with the machinery, but there is no engine on any well regulated railroad that does not undergo careful inspection after each trip, and stand in need of oiling and cleaning very often. Right now we are out for another trip of twelve months, and we must feed the engine good and fast, for we have a steep grade ahead. Come on with the coin.**

## THE BAPTIST RECORD

### AN ALL-TOGETHER MOVEMENT TO PAY THE DEBT ON THE FOREIGN MISSION BOARD.

We most earnestly beg that the following words shall be read thoughtfully and prayerfully. We shall perhaps never have a more important word to say to our Southern Baptist brethren and sisters.

For seven years the Foreign Mission Board has been carrying an embarrassing debt. It has accumulated year by year from deficits and interests until it now amounts to \$180,000 and has become perilous. If Southern Baptists are going to continue in the foreign mission work, this debt must be removed.

By many tokens Southern Baptists are called to heroic effort to rescue their foreign mission work from this serious situation and to meet with courage the most significant hour in the history of Southern Baptist mission work. Some of these tokens are the great responsibility of American Baptists for world-evangelization; the extraordinary opportunity afforded American missionaries on the foreign field under present conditions; the large number of splendidly equipped young men and women who declare that God has called them to this service; the sacrifices which some of our brothers and sisters are willing to make that these missionaries may go forth to their labors; and the manifest leading of the Spirit in the recent sessions of the Southern Baptist Convention and of the Woman's Missionary Union.

There were some intense and significant hours in the Southern Baptist Convention and the Woman's Missionary Union just closed at Asheville, but probably every messenger would say that the hours when the Spirit of God seemed most completely in control of His people was the closing hour of the Thursday evening session of the convention after all the speaking was over and men acted on strong and holy impulses, and the closing hour of the Friday morning session of the W. M. U. convention when following very brief speeches, there was witnessed a scene which is not often given mortal to look upon. Personally, I feel that the holiest hour I ever saw in any convention going was this hour when God's spirit seemed so completely in control of my Christian sisters. At the Thursday evening session of the convention individual subscriptions on the debt of the Foreign Mission Board aggregated something like \$60,000, and the subscriptions in the women's meeting amounted to some \$17,000. At the men's meeting two brethren subscribed \$5,000 each, two or three \$1,000 each, and the subscriptions continued in varying amounts through the entire evening, the convention being unable to adjourn until midnight. Among these subscribers were many laymen who showed that their hearts were in the foreign mission work, and that they recognized the peril of indebtedness on the foreign mission work, but pastors in the spirit of great leadership and sacrifice subscribed in amounts from \$1,000 down to \$25. At the women's meeting one sister matched the largest gifts made in the men's meeting by subscribing \$5,000, while another subscribed \$1,000, and another \$500. A large volume of smaller subscriptions flowed in on rapid tide of spiritual fervor. Several of our women missionaries were present at this meeting, and notwithstanding the sacrifices they had already made, joyfully yielded themselves to the Spirit of God, many giving their June salary; others the little bits of jewelry which loved ones had given them. One of our best, but now from overwork one of the frailest, of these missionaries of the cross, gave the savings of twenty-two years' service in China in a subscription of \$200 that the debt might be paid and missionaries might be sent into the ripened harvest field on which her eyes have long looked. Under the influence of such an hour, women took diamonds from their fingers, bracelets from their wrists, glittering diamond brooches from about their necks and with faces more radiant with

heavenly light than the brilliant stones, cast these into the treasury of the Lord, saying, "Pay this debt on our board and let these young missionaries go to the front to relieve our overburdened brothers and sisters who are waiting for their coming."

We cannot believe that the influence of these hours will ever cease to affect the work done in the mission rooms. We henceforth shall feel that our task is a holier one than heretofore, if possible. We are praying for the grace to be more faithful. What will be the effect of such manifest leading of the Spirit of God upon the rank and file of the brotherhood? Upon you, my brother, my sister, who read these lines? What is the lesson of it all? To what duty does it point?

The convention interpreted these hours to mean that Southern Baptists ought within sixty days to pay the entire indebtedness of \$180,000 on the Foreign Mission Board. There was perhaps no such unanimity upon any question which was brought before the convention as upon this, that all the forces of the denomination should be concentrated for sixty days upon this single task of relieving the Foreign Mission Board of the debt which has through so many years been hanging over it and hindering its work. Dr. B. D. Gray, corresponding secretary of the sister board of the convention, gave his endorsement to the movement and pledged his co-operation, calling upon Southern Baptists everywhere to fall into the campaign with all heartiness and carry it to a quick and triumphant conclusion.

This appeal is therefore made to pastors, laymen, the women's missionary unions and all other societies of our churches to join up with the general forces at once and press with all possible zeal the campaign.

Some of the large subscriptions are conditional, but certain if we meet the conditions, and we must not lose them. We need not. Victory is certain if there is sympathetic and hearty co-operation given everywhere.

I suggest that other large gifts be secured. There are hundreds of men in the Southern Baptist Convention as able to give \$5,000 as those who have subscribed this amount. Earnest, prayerful, courageous, frank personal work is necessary if we are to succeed.

Another suggestion I would make, that just as fast as the collections are made, they be reported to the respective state secretaries as contributions on the debt of the Foreign Mission Board, and that reports of total contributions by states and by the South be made in the Baptist papers week by week until the campaign closes. Make your offering early, and then watch for the figures in your state paper.

In conclusion and with greatest emphasis, let me beg that throughout the South in every Sunday service, in every prayer meeting, in every home, in every private closet there shall be earnest prayer that the Spirit of God under whose manifest guiding this movement started, may have us all completely under His control, and that these sixty days may be the richest in spiritual experience Southern Baptists have had in all their history.

With sense of personal need of the prayers of my brothers and sisters, I am,

Yours for Christ's glory now and always,

J. F. LOVE, Cor. Sec'y.

The Sunday School lessons now are taking up the travels of the Apostle Paul. A large map of Paul's travels, size 36x55 inches, clear and legible, suitable for class use or for a Sunday School auditorium, will be sent postpaid for \$1.00. The same map mounted on rollers will be sent for \$2.50. A smaller one, size 18x27, will be sent for 60c. If you want a complete catalog of maps, blackboards and other Sunday School supplies, we will send it on request. But you can order easily from the above prices and can get the catalog at the same time. The Baptist Record, Jackson, Miss.

Thursday, June 1, 1916.

### A QUESTION WE NEED TO FACE SQUARELY.

E. L. Wesson.

Don't condemn my heading until you have read what I have to say. There is a meeting in progress in a certain town. One woman's husband is a Methodist in raising but believes in baptism by immersion, but can't understand close communion. Two other women have Methodist husbands and they are not actively affiliated because they can't understand "close communion." One preacher was raised a Baptist, but just could not preach "close communion." And on it goes. This condition exists all over the world. Thousands who in other things are Baptists have stumbled and gone into other folds because of "close communion."

This fact says plainly that one of two things is true—either that "close communion" is not plainly Scriptural, or else that Baptists have failed to make their position Scripturally plain. We cannot consistently deny this. It is a mere begging the question to lay the blame at the door of others and say they will not look at it rightly. Plenty of good, sensible, honest men and women love God and want to do His will, but honestly stumble over "close communion." Where does the blame lie? Has God required the observance of an ordinance and failed to make plain in His Word how to observe it? Has He left a requirement so obscurely presented that His people cannot see clearly just how to do what He requires? Or are Baptists to blame for obscuring the plain Bible facts by their own teachings and inconsistent practice? I say, because I firmly believe it, the blame for all of the confusion rests on Baptists. "Close communion" is right; it is strictly Scriptural, but Baptists are as clear as mud in their presentation and defense of the doctrine, and as inconsistent in their observance of it as Pedobaptists are in their observance of baptism.

This is a grave charge, but it is true, as proved by the fact that people who want to understand our position can't do it. As to the last point named (the observance of the rite) some few Baptists observe it every week, some every month, some every three months, some twice a year, and a few once a year. Some invite "all members of sister churches present, who know themselves to be in good standing in their own churches;" some give no invitation at all, and some apologize for not inviting, etc. Now if that is not contemptibly inconsistent in a great denomination, and enough to be doubly confusing to others, those who see it otherwise can explain it is just that way to me.

If there is any loss to people who go into other churches, and in some things never obey their Lord, or do something for obedience contrary to the teachings of His Word because they cannot understand "close communion," we, as Baptists, must bear the blame. Were we a unit in practice in observing the Lord's Supper, and taught just the Scripture facts about the supper and followed strictly the Word as it is, people could not misunderstand our position and could see clearly why we are "close communions."

The Scripture facts concerning the supper are these: First, the supper was instituted by our Lord Jesus the night before He was betrayed, at the close of the observance of the passover meal, without one word about ever changing the time of its celebration, and all know that the passover was an ordinance to be observed but once a year, and at the same time of the year. Second, the supper was positively said by Christ to be in remembrance of Himself, therefore, a memorial celebration, just as the passover was, and all know that God's rule for observing all memorials and types was to celebrate them annually. Had Jesus intended for this rule to be changed He was under obligation to say so when He established the new rule. His perfect silence on that point shows clearly that He did not intend any change of the rule. But Baptists have changed it, just as surely as Rome changed

the observance of baptism. If we have not, please show the Scripture directing the change. Third, it is a fact beyond question that Jesus never invited any one to partake of the new institution, not even His mother, nor the man in whose house He instituted it; neither did He even intimate that He ever wanted His people to invite anybody when celebrating the rite. And I say it, knowing what I say, there is not the hint of an invitation to be found in all the Scriptures for any one to partake of the supper. Paul's statement, "Let a man examine himself and so let him eat," was not an invitation at all, but instruction given to a church which he was correcting for wrongly observing the ordinance. But Baptists have been inviting for years and years. Fourth, it is a fact that in every mention of the Lord's supper, unless Acts 2:42 refers to it, which I seriously doubt, there is in the connection a mention of the passover. In Acts 20:6, just before the eating at Troas, there is mention of "the days of unleavened bread." If you will take time to turn from this to Numbers 9:4-11, you will see that God directed that if conditions prevented the celebration of passover in its season, those so prevented should eat it the fourteenth day of the next month. Read carefully Acts 20 and you will see that the celebration at Troas came easily within God's rule. Paul was separated from his band of workers at the time to keep the feast, but sailed to meet them some time after the days of "unleavened bread" and came to them in five days, stayed with them seven days, then celebrated that supper, whatever it was—it is not certain that it was the Lord's supper, but if it was the observance confirms the fact that the celebration of the supper was governed by the same rule that governed in the keeping of passover. Read also I Cor. 5, 10 and 11, all of the other places in which the Lord's supper is directly mentioned, and you will find that there is direct reference to passover in each chapter. These facts are very significant, especially as the Epistle to Corinthians was written to Gentiles.

If Acts 2:42 referred to the Lord's supper, there is nothing in it to even indicate that God's rule for observing memorials should be changed. The Acts were written about A. D., 65, and the statement in 2:42 is nothing but the statement of a historic fact, without the least intimation how often they "broke bread." These are all of the facts there are in the Scriptures about observing the Lord's supper, and they are as plain and simple as if written for children, but we have disregarded them to the confusion of thousands.

Had Baptists followed the Scriptures in regard to the supper, as they have in regard to baptism, and stopped right where the Scriptures stopped, there could have been no confusion. There never was, so far as the record shows, any misunderstanding about how often to keep the passover, or pentecost, or the feast of atonement, or the feast of tabernacles, because they went by God's rule and observed them all just once a year each.

Recently I read an article on the Lord's supper in which the writer used that old hackneyed, dodging-the-question statement, "If you will be baptized, we will invite you to eat with us." There is not one solitary Scripture for such a statement. There is not the slightest hint that all of the properly baptized should be invited to eat the supper when celebrated. Grant that right, baptism should precede observing the supper, which I believe from the order of the commission, there is positively no reference to such thing in the Scriptures. We have but one authoritative thing to go by in celebrating the ordinance, and that thing is the institution of the rite as given by Matthew, Mark and Luke. Every after mention of the supper is either incidental or corrective, with no particulars given of how, or how often it was observed. Paul's statement, "as often as you eat," etc., was not telling them how often to keep the ordinance, but correcting the abuse of it. We may be sure that he who said, "Follow me as I follow

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The Southern Baptist Convention of 1916 is now a matter of history, and in many respects great history for Southern Baptists.

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There was throughout the convention a determined effort to "think things together," while at the same time there was a fixed purpose to break up the old forms of thought into which the convention had fallen.

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What was done in Asheville means progress only if the powers at work are rightly and wisely directed. When a turtle gets too large for his shell, there is going to be an uncomfortable situation and one of three things must happen: The turtle is going to become dwarfed, or burst his shell, or grow a bigger shell. The last means progress. So it is with the Southern Baptist Convention. It is either going to dwindle in efficiency and power, or break up its present organization which will mean, if radically done, death to our co-operative work, or it is going to grow an organization sufficiently big and broad to direct all of its inherent powers and forces. The last means progress, and the wisest heads of our Southern Zion should be given to the task of directing affairs so that this may be accomplished.

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There are always two forces present in every organic movement. The centripetal and the centrifugal; the one converging toward the center and tending to build a strong centralized organization, the other diverging from the center and tending to destroy all organization. These two forces are present in our Southern Zion. Both of them are necessary to the well-being of our Baptist people and the conservation of our co-operative work. They are just as necessary in our organized work as they are in the universe around us. It is the proper blending of these two forces which keeps the planets in their places. If either one of them should become inactive in the material universe, chaos would immediately follow. So would it be in our denominational life. Either one of these forces would be destructive to Baptist co-operation and work if given full sweep. The centripetal influences would drag us into ecclesiasticism without the centrifugal forces, and the centrifugal forces would hurl us into individualism of such a nature that co-operation would be impossible if it were not for the centripetal forces. Hence, Baptists' safety lies in the proper blending of these two forces in our denominational life. Individualism must be brought into co-operation and co-operation must be kept out of ecclesiasticism.

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To a careful observer it would probably seem that Southern Baptists have not definitely located their trouble. They feel that something is the matter with the machinery of the denomination, at least something is the matter with the work, and the easiest thing in the world is to charge it up to the machinery and the most natural thing to begin tinkering with the machinery. But is that our trouble, and will any modifica-

Christ," would never have changed the rule sanctioned by His Lord.

All that we need to do to clear the mist, and to show that "close communion" is strictly Scriptural, is to quit our promiscuous, inconsistent, often-times-a-year celebration of the supper and keep it in its season, once a year, according to God's own rule for memorial rites. There can be no objection to following strictly the example of our Lord.

The confusion about baptism is from a different cause. I may touch on that.

tion or change in our present form of organization remedy the evils, if evils exist, and bring about a condition of affairs that will satisfy those who are now clamoring for change? It seems to me that these questions ought to be gone carefully into and that Southern Baptists ought to be assured that the things they are doing are the things to be done. Perhaps it has not occurred to us to look beyond and behind the machinery to see if the trouble is not more fundamental than any plan of organization. Perhaps it has not occurred to us that there might have come a time in our denominational life when our present system, not our present plan of organization, but our present system of doing mission work had become ineffective, when it does not properly articulate. When I speak of the system of mission work I have reference to our whole denominational scheme as it is now operated. I do not propose at this time to discuss the question, later on I may. I simply want to make this suggestion that our denominational organization grew out of an effort of our people to take care of our foreign mission work; hence, the first organization of any consequence among Baptists was a foreign mission organization. That was before there were state conventions and district associations, except probably a few. It has, however, changed since then. We have come to the place in our denominational life where every state has a strong mission organization. With the development of this organization there has come a state consciousness which is more and more asserting itself. This is bringing about a change in denominational thought with reference to the whole scheme of mission work. Might it not be possible that the recasting of our thought and the reformation of our plans to fit into this new and constantly growing state-consciousness is really the thing that is needed rather than the combination of our mission boards. If it is, the union of our mission boards will not accomplish the work we have in mind. There will still be this adjustment to make, whereas, on the other hand, if this adjustment is made, our boards can remain as they are, expenses can be reduced to the minimum, and the efficiency of the work increased to the maximum. I merely make this suggestion in order that some one may think it through.

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When we begin to speak of changing our methods of organization there are several fundamental principles to be kept in mind:

1. Our boards are the creatures of the Southern Baptist Convention, and in consequence these boards are subject to the convention and may be changed, modified, combined, or instructed as the convention may deem necessary for the best interests of the work which the convention has as its first and supreme interest.

2. The supreme thing for which the Southern Baptist Convention exists is the work of the kingdom as set forth in its constitution; hence, the convention is morally bound to make any change, modification, or combination of its boards which it may deem necessary to the economic and efficient prosecution of its work.

3. But any change in the boards should not be made unless it can be shown that such a change is necessary to the progress of the work of the convention.

4. There are only two reasons why any change, modification or combination of the boards should be made: (1) In order to secure economy without decreasing efficiency; (2) in order to secure efficiency without increasing expense. Either one of these two reasons would

(Continued on page 5)

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inserted free; all over these amounts will cost one cent per  
word, which must accompany the notice.**EDITORIAL.****THE DEBT.**

At the convention on Friday night when the report was made on foreign missions, the brethren began volunteering subscriptions to pay the debt of \$180,000. The next day the women in their meeting took it up and altogether more than \$100,000 was subscribed. The delegations from the various states had separate meetings and either subscribed definite amounts or undertook a campaign for the raising of the debt. Most of this work was to be undertaken and completed within sixty days. In the meeting of the men from Mississippi the matter was gone over thoroughly and owing to heavy indebtedness on some of our State interests it was not thought advisable to put on a special sixty-day campaign in Mississippi, but to undertake \$5,000 of the debt. This amount to be added to our annual apportionment for foreign missions, and \$2,000 additional to our annual apportionment for home missions, to help liquidate the debt on the Home Board. This was thought to be just to both boards, and to the work of local interests in Mississippi. This matter will probably be brought up before the executive committee of the State Convention Board at its meeting in Jackson next week.

Many of the states will press the canvass for the immediate collection of funds for foreign missions, but there are good reasons why we believe the plan recommended for Mississippi by their messengers in Asheville is best. In the first place, a special campaign, though sometimes necessary in an emergency, is sure to have a demoralizing effect. Our boards have for years been urging that the benevolence of the churches be systematized, that we all get the habit of regular giving each week to all objects. This is good business and according to the Word of God. The churches are coming gradually to the adoption of this method. But the boards while advocating it have been constantly endangering it by special campaigns. We must seek to develop the churches in the observance of the Scriptural plan and not in the violation of it. It is with deep regret that we differ with some of our brethren, but we must stick to our plan and work it.

The demoralizing effect of a special campaign is shown by its results in the recent experience in Texas. All their strength was put into a special effort for education in the spring. It was a success, but it succeeded at the expense of the mission work, for when an effort was made to repeat the campaign it fell down completely and they came up with less than half of their apportionment. If we should try this in Mississippi for foreign missions in these sixty days, it would utterly demoralize our other work in the State for months to come. It is the special cam-

paign that got us into this trouble and we do not need to repeat in Mississippi the mistakes of others.

Some of our brethren outside the State and perhaps some inside do not seem to realize the pressing and distressing burden of debt that we are carrying in our own borders. A large part of the endowment subscriptions to Mississippi College remain unpaid. A large amount subscribed to the Mississippi Baptist Hospital is yet to be collected. The Memphis Hospital is now making an active canvass for a new building. The Education Commission representative, Dr. W. E. Farr, is pushing every opportunity for paying the \$100,000 debt on Woman's College and Clarke College. There are some brethren who are personally responsible for thousands of dollars of this debt, which if they should be required to pay would leave them in hopeless financial ruin. They have gotten under these debts for the sake of the denomination in Mississippi and its work. We are in every way bound to come to their relief and that in the next few months. Mississippians are going to help pay the debt on the Foreign and Home Boards, but it will take more than sixty days to do it.

**COMBINING THE BOARDS.**

This was one of the liveliest questions at the convention and will be for some time to come. These remarks are written while it is fresh in many minds and while the force of the reasons given may be better appreciated. The matter came close to a vote at Asheville and it appeared that if a vote had been taken the boards would have been consolidated. But all recognize that there are preliminary steps necessary and that it will take time to bring it about. For this reason the committee was continued and authorized to come to definite recommendation by January first, 1917, publish their recommendation in the denominational papers and report the matter for the action of the convention at its meeting next May in New Orleans. The committee is composed largely of conservative men and it is altogether possible that there will be a majority and a minority report.

The Baptist Record has regarded this matter as open to question and debate, not knowing what developments would show to be wise for the convention to do. We are not set to decide things for others, but we have come to the point of decision for ourselves and state it and the reasons for it for the consideration of all who are interested. We believe that it is in the interest of the work and all who are concerned in it that the Home and Foreign Boards should be combined and if practicable that the Sunday School Board should be included in the combination, as it probably will be in the end. The first ground for the combination of the two mission boards is in the conditions that developed at the convention. It was evidently a delicate matter to adjust the balances equitably between them in giving both proper and fair consideration. Both had debts, but there was no time or thought given to that of the Home Board. To be sure theirs was not so large or of so long standing, but the difference in consideration was due to the fact that the Foreign Board came first on the program more than to anything else. If the order had been reversed, it would have been altogether different. Anybody who makes a program knows that. This condition is inevitable and perpetual as long as we have two boards.

To be sure the secretaries were every way courteous and considerate of each other, but there is no need that all our nervous energies should be consumed in preserving the proprieties. Stock men tell us that some kinds of feed require all a cow's energies to digest it and there is nothing left to make flesh and fat. Let us make a condition where we can put all our energies into doing mission work and not have to be trying to keep things running smooth. This reason is more far-reaching in its application than to the conditions that arise during the sessions of the convention.

Again, the continuance of a board for an indefinite time in the same place is likely to produce conditions which do not make for the highest efficiency in the work. Personal considerations and local environment sometimes enter too largely in determining policies or may stand in the way of the widest vision and the wisest and freest action. We need not be more specific, but that brethren have been at times influenced by personalities, or the lack of them, is not unknown even in Zion. There are sometimes reasons for the resignation of a pastor, because of conditions that have crystallized about him. He has done excellent work, but conditions now make it possible for better work to be done by someone else. An entire change in the constitution of a board might relieve conditions or loose new energies for service in the kingdom which had been tied up or undiscovered. There are other reasons but this may suffice for the present.

Now if it is done, and we believe there will be a reorganization of our boards, there are some things that ought to be embraced in the change or the last state is likely to be worse than the first. The thing that is of most concern is that the board shall be really representative. The only way to insure this is to have a board composed chiefly of representatives from each state. As it is, we have one representative from each state, but they are in the minority and cannot control the policies of the board. It would be just to have one representative from each state and an additional representative for a definite amount given for missions. Or if the financial basis is objectionable, one additional representative may be put on the board for each 50,000 Baptists in the territory. Brethren will be working at the problem and there is no objection to everybody's working.

**THINKING OF SELF.**

There is need for a little sermon on the timely text in the twelfth chapter of Romans, "I say to every man among you, not to think of himself more highly than he ought to think." It must be of universal application and point to a universal weakness and need, by Paul's directing his remarks to "every man among you." The church there in Rome was probably not exceptional in that time nor in this particular different from our own, though there are special occasions that call forth this voice of warning. Alienists have discovered perhaps not a new disease but a new name for an ancient malady when they speak of that particular kind of insanity designated as "exaggerated ego." Our fathers had an equally expressive if less euphemistic name for it when they described it as "swelled head." A swelled head is like a swollen toe—it is sure to be sensitive and sure to be struck by everything that comes along. This is the occasion of touchiness and is attended or closely followed by "brain-storms." It is a pitiful situation when one becomes afflicted with this paranoia, which is the Greek word for one's being beside himself.

But Paul probably had in mind not so much the over-estimate of one's person as an exaggerated conception of his office and work, and that work, too, in the very kingdom of God. This application of the warning would seem to be indicated by the immediate context and the exhortations that follow, which have reference to the particular work that a Christian is called to perform and the position he is supposed to fill. Some will be exhorters, others teachers, others givers, others rulers, others special ministers to the suffering and needy and so on. Each one is to give himself to that particular work for which he is qualified by the Spirit. And so there are two exhortations: each is to devote himself to his own work, and yet each is to be careful that he does not think his work is the only one worth while. He must not think exclusively of his work but of it as a part of the whole work of the kingdom. If one thinks only of his own work and does not consider it as a part of a great whole, he soon finds himself out

of sympathy with the work generally and himself and his work marooned, isolated and ineffective. A choir leader may become so absorbed in his particular service as to lose connection with the other parts of the worship and destroy his own usefulness. A Sunday School superintendent may think only of his office till it ceases to be helpfully adjusted to the general work of the church. The preacher himself may be so intent on his sermon as to fail to make it of the greatest use by adjusting all the parts of the service. Let no man think of himself more highly than he ought to think but so to think as to think soberly according as God hath dealt to each one a measure of faith. For even as we have many members in one body and all the members have not the same office; so we, who are many are one body in Christ, and severally members one of another.

But the application of this principle is more far-reaching than the local church. The activities of the kingdom necessitate the division of the work into many parts and among many workers. One man will be specially charged with an orphanage; another has a hospital, another a mission field, another a college. These again are subdivided and special work committed to one and to another. It is right for these to give themselves to their special form of ministering, but it is never right and safe for one to think that his work is advanced at the expense of some other. To injure another or allow it to be injured is to injure myself, to destroy the Christian spirit of brotherhood and from being magnanimous to become pusillanimous. To help another is to make my own spirit grow, to co-operate with another is to enlarge the bond of brotherhood and develop brotherly love. Furthermore it is to advertise well my own work and give it the most favorable consideration in the minds of others. To confine one's interest to his own immediate task is to love not Christ and His cause but one's self and the name of success for one's own scheme. It is as reprehensible to suffer from official as personal paranoia. This is the commandment to those who love God that they love their brethren also, and the commandment is that we love our neighbor as ourselves.

#### COMMENCEMENTS AT CLINTON.

Three commencements at Clinton came to a close on Tuesday night with the alumni banquet of Mississippi College. On Tuesday morning, Captain W. T. Ratliff made a few remarks in pronouncing the session at an end. He has been president of the board of trustees for forty-four years and spoke of the class of 1917 as the Benjamin of the family. President Provine handed diplomas to twenty-eight young men this year and also three others who had taken the A. M. degree after finishing the regular college work. A good many had "distinction" on their diplomas and it was good to note that a number of young preachers were among them. The honorary degree of LL. D. was conferred on Mr. Alfred Hume, vice-chancellor of the University of Mississippi; the degree of D. D. upon Rev. R. S. Gavin, of Corinth; J. L. Vipperman, of Columbus, and G. B. Butler, of Beaumont, Texas.

The baccalaureate address was delivered by an honored alumnus of the college, Mr. Vernon D. Rowe, who held a large congregation enthralled for the better part of an hour with the subject, "Mind, the World's Motive Power." His splendid physique is matched by his mind, and the address was frequently punctuated with applause. The contests for medals was good all the way through, beginning with the academy students and ending with the juniors. The medals were won by M. K. Kaylor in the academy, by Mr. Hoyle in the Freshman class, Mr. Peebles in the Sophomore and Mr. Wright in the junior. Dr. Provine announced that the academy had been abolished by the board of trustees and henceforth the work will be strictly college work, special arrangements to be made for some whose course needs evening up.

Also a fee of \$5.00 for each student will be charged hereafter for physical training. Arrangements will be made for a thorough canvass this summer to secure a larger attendance next session.

The Hillman commencement was beautiful, of course, eleven young ladies beautifully "dolled up" — beg pardon, **paraphernaliaed** — received fourteen diplomas at the hands of President Lowrey, who announced the faculty complete for next year, with Mr. M. P. L. Berry as business manager. The address was by Rev. W. M. Bostick, who spoke to the subject, "The Power of An Ideal," stimulating the ambition of his hearers by illustration and example. The Hillman concert probably drew the largest crowd of any exercise of the week.

The third commencement was first in order of time, being that of the Clinton Consolidated School. This was the first session and Prof. G. M. Anderson had reason to be proud of the exhibition given by the school and the goodly array of graduates. By the opening of next session the school will be in its handsome new three-story brick building. The music was good all the way through.

The baccalaureate sermon for Mississippi College was preached Sunday morning by Rev. E. E. Dudley, pastor of the Main street Baptist church, Hattiesburg, from the text, "Add to your faith virtue; and to your virtue, knowledge; and to your knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." — II Pet. 1:5-7. His subject was "The Cumulative Concept."

Three things were needed by college students, he said — culture, character, and Christ. The sum of physical, mental, social and moral culture would be strength. Showing how woefully neglected was character building, he said that true education was impossible without Christ. Dr. Dudley's familiarity with the Bible and demonstration of the dependence of secular art and literature upon the Bible was interesting and pleasing.

Rev. R. B. Gunter, pastor of the Baptist church at Louisville, Miss., preached the baccalaureate sermon for Hillman College Sunday night. His text was from Matthew 20:27, "Whosoever would be chief among you, let him be your servant." His subject was "True Greatness," which, he said, is found in great service. Brother Gunter's simple style and unselfish declarations impressed his attentive congregation with his sincerity.

Rev. J. R. Kyzar, on his way from the Seminary in Louisville, paid our office an appreciated call. He will be in Mississippi a part of the summer.

The United Presbyterians, one of the many branches of the Presbyterians, at their recent Assembly in Ohio voted to permit a preacher to preach without requiring of him a knowledge of Greek and Hebrew.

Now is the time to push the plan of every-Sunday giving to missions in the churches. The only hope of our getting out of debt and staying out of debt is, "Let each one of you on the first day of the week lay by in store as God has prospered you."

Jas. J. Hill, the great railroad magnate and financial seer, is at the end of his career. A Canadian by birth, an American by adoption, he has served well his generation in the lot to which he was called. He seems to have preserved a name untarnished and lays down his work at the age of seventy-eight.

Anybody who reads the Word and Way of the past two weeks will see that Billy Sunday is in town. His work in Kansas City is telling mightily. By the way, when this worthy contemporary quotes from "The Baptist Record," it ought to say which one. Most people down our way know only this one.

#### Education Commission

Oxford and Taylor have recently been visited in the interest of our colleges and a nice little offering was given.

The suggestion has been made that the fourth Sunday in June be observed as Education Day and the offering to be applied to Christian education. We hope that every Sunday School and church in the State will make an offering that day for this worthy cause and forward same to J. B. Lawrence or W. E. Farr.

Yours for success,  
W. E. FARR.

#### EVANGELISTIC CONFERENCE.

The Ecru Evangelistic Conference will be held this year from June 26 to 30. This conference has for its keywords, "Winning to Christ." The consensus of opinion of those who attended the one we had last year was that it was one of the best of its kind they had ever attended. We, as preachers, owe it to ourselves, to our people, and to our God, to make the best preparation possible for our work. Brethren, we are to come in touch with many lost souls this summer. Does not their sad condition call to us to put forth our best efforts to win them to Christ? You will see that we have an excellent program. First and Second Timothy will be studied with special reference to the preacher and his work. Do not fail to come, and to stay all the week. No tuition is charged. Our people will entertain free all preachers who attend. While the meeting is especially for preachers, it is open to all who may wish to attend. Write and tell me you are coming.

Fraternally,

T. A. J. BEASLEY.

#### DEPARTMENT OF CONVENTION BOARD.

(Continued from page 3)  
administer to progress, and whatever administrators to progress the convention is morally bound to do.

I would like very much for some one to apply these principles to our co-operative work and, as far as it is possible to determine anything in advance, show to the Baptists of the South what effect a union of our boards would have upon the question of expense and efficiency as stated in the two propositions above.

#### —o— Education Commission.

We are sending out this week statements to those who are in arrears on their subscription to the Woman's College and Clarke Memorial College. I give below two paragraphs from the letter we are sending out. These paragraphs give some idea of the urgency of our educational interests:

"Out of the subscriptions taken by Brother Farr up to the first of last December, about \$4,000.00 remains unpaid. You are among the number of delinquents. Unless we can collect these subscriptions, it is problematical as to what will be done. The members of the Education Commission have borrowed on their own personal note over \$12,000.00 to meet payments on buildings and equipment at these two colleges. They did this believing that the ones who subscribed to these funds would meet their payments promptly. It is a small matter to you, but remember that over 750 persons are on the delinquent list and that the total of what they all are due amounts to just a fraction below \$4,000.00.

"It is up to the Baptists of Mississippi to say whether our educational work shall go on or not. It is up to you to say whether we shall have educational institutions of which we are proud, or weak and struggling institutions of which we are ashamed. The prompt payment of your subscriptions when they fall due will, when combined with a like prompt payment on the part of every subscriber, spell success for our colleges; anything else spells failure."

## THE BAPTIST RECORD

### **Mississippi Woman's Missionary Union Page**

MISS M. M. LACKEY, Editor.....Jackson  
Direct all communications for this department to the editor.

MISS MARY RATLIFF.....Raymond  
College Correspondent.

MISS M. M. LACKEY.....Jackson  
Corresponding Secretary-Treasurer.

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A. H. Longino, F. B. Bridges, T. J. Bailey, and M. M.

Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

This is the day which the Lord hath made; we will rejoice and be glad it.—Ps. 118:24.

—o—  
Why stand ye here idle all the day?—Matt. 20:6.

—o—  
"Small cares, some deficiencies in the mere arrangement and ordering of our lives, daily fret our hearts, and cross the clearness of our faculties; and these entanglements hang around us, and leave us no free soul able to give itself up, in power and gladness, to the true work of life. The severest training and self-denial—a superiority to the servitude of indulgence—are the indispensable conditions even of genial spirits, of unclouded energies, of tempers free from morbidness—much more of the practiced and vigorous mind, ready at every call, and thoroughly furnished unto all good works."

True we can never be at peace till we have performed the highest of all duties — till we have arisen, and gone to our Father, but the performance of smaller duties, yes, even of the smallest, will do more to give us temporary repose, will act more as healthful anodynes, than the greatest joys that can come to us from any other quarter."—Macdonald.

—o—  
Rest in the Lord, and wait patiently for Him.—Ps. 37:7.

Ye people pour out your heart before Him.—Ps. 62:8.

—o—  
Rest in the Lord, wait patiently for Him.

In Hebrew, be "silent to God, and let Him mould thee." Keep still, and He will mould thee to the right shape.—Luther.

—o—  
Our watchword for the year 1916-17, "Steadfastly in prayer and ministry." Let us make it part of our daily program that we may fulfill the hope that our Master had in us when He called us into His service. And also that we may accomplish the tasks set before us this new conventional year.

—o—  
Our newly elected president for the W. M. U. of the Southern Baptist Convention is Mrs. W. C. James, of Richmond, Va. Add her name to your prayer list and drop her a card telling her you are praying for her success.

—o—  
Your corresponding secretary is still in the mountains of North Carolina. She is gleaned information for us among the mountain schools. Let us hope she will return to us in a few days very much refreshed, physically and spiritually, after the past strenuous weeks in the office.

—o—  
"Shall a church gain the whole world and lose its young people?" This is a question viewed from a large poster a few days ago.

Do you feel your responsibility in enlisting the young people and children in the church of which you are a member?

We have made a steady growth in numbers and contributions this past year. Our aim for 1916-17 is to organize fifty new Y. W. A's, forty

G. A's, twenty-five R. A's and sixty Sunbeams. Let us continue steadfastly in prayer and ministry until we reach this aim.

—o—

Let us go forth into the new convention year with the following appeal from Missionary John W. Lowe in our hearts:

"The eyes of the world are upon us. The heart of the world is bruised, broken and bleeding at this moment. The sorrowing ones need the touch of the hand of the Man of Sorrows. The ears of the world are being prepared to hear our message. The hour for small things in the kingdom has passed forever. Let us no longer do big things in a little way, nor little things in a big way; but let us all do big things in a big way for the glory of God."

When you receive your apportionment for this year if it appears too "big," remember that we are attempting to do big things in a big way for the glory of God, then do your best.

—o—

Several weeks ago it was my privilege to be at a Sunbeam meeting when nine of the members brought in one dollar each that they had earned for home and foreign missions. I asked them to tell how this money had been earned. One said she collected bottles and sold them to the druggist, gathered feed sacks about the place and sold them, sold her doll's clothes to a little neighbor girl; another washed dishes for an aunt who was otherwise engaged; one sold his goat; some picked up scrap iron, cut wood, swept under the house and various other ways.

The beautiful spirit I saw running through it all was the co-operation of the parents in teaching the children to give for themselves, by giving an opportunity to earn this money.

We are very much gratified with the number of names on our Dollar Club list. We are also grateful for the number who attempted to earn a dollar and failed; many of them earned as much as fifty cents. Leaders tell them the story of the widow's mite. We are planning for another Honor Roll for State missions soon. Let us all join in.

—o—

#### **Mountain Schools.**

By a Student.

During the last month more than 5,000 boys and girls have gone out from the thirty-four mountain schools of the Southern Baptist Convention. Quite a number of these have been seniors, who will go to college, while some will enter the active duties of life, and others will return for continued study, but in every case these boys and girls will be a blessing to the world. Every year hundreds of mountain youths receive a vision of the higher life in these schools.

It is the commencement season and it is about the closing exercises in one of the mountain schools that we wish to tell you. Fruitland Institute is situated three miles from the crest of the Blue Ridge mountains of North Carolina. It is seven miles from Hendersonville and twenty miles from Asheville, in the heart of the beautiful "Land of the Sky." The commencement is over and the school hill, once so full of life, is now almost deserted. The baccalaureate sermon was preached by Dr. H. W. Provence, of the faculty of Furman University, formerly of Mississippi College. The music recital and the musical part of the program throughout was conducted by Miss Elizabeth Kethley, of Clinton, Miss. The oratorical and expression contests were good, but we shall not go into detail concerning these. At the close of the class day exercises, the twenty-three members of the senior class, together with the large audience, gathered around the main entrance to the new administration building to see the stars and stripes hoisted to the flag staff, where it will call forth the loyalty of patriotic souls for years to come. No school is more blessed than Fruitland in the loyalty of its alumni. The alumni breakfast was served in the dining room of the girls' home the last morning of commencement. The commencement

Thursday, June 1, 1916.

sermon was delivered by Dr. Calvin B. Waller, of Asheville, who is now host of the Southern Baptist Convention. His address on "Grasshoppers or Giants" was a great appeal for greater lives. One boy who was discouraged and thinking about giving up the quest, could not think of giving up after such an address. This was the general impression. After the diplomas and medals were presented, the goodbyes were said and the boys and girls began to leave for their homes, here and there over a radius of a hundred miles or more.

Dr. Fred F. Brown, of Sherman, Texas, in writing about the mountain schools, called them "the power houses of the mountains." Certainly they are doing a wonderful work under the superintendence of Dr. A. E. Brown. An alumnus of our own school, while conducting the chapel exercises recently, said, "Fruitland Institute is more than a school." It ministers to the physical, intellectual and spiritual needs of its students. The school feels that it has failed if a boy or girl goes out from its walls who does not know Jesus Christ as Lord and Master of a surrendered life. It is dedicated to the high purpose not only of thorough scholarship, but the development of Christian character.

"Give us men to match our mountains."

—o—

#### **Now.**

You remember as a child how after some assigned work was done you would rush into your mother's presence and fairly breathless you would exclaim, "Now!" and hold out your hand for the promised reward. Life is just childhood in progress and so as one duty is finished we mission workers rush into the presence of the Great Missionary and exclaim, "Now!" as we hold out our hands for His next evidence of trust in us.

The past year's work closed April 30. We are now in the midst of our new responsibilities. It is not so important just how well we did last year's work, but it is tremendously important what we do with the year before us. It is truly "The Imperative Now." Perhaps no better way to begin will be found than to study the measuring rod which is the W. M. U. Standard of Excellence. This with the resolutions and new ideas coming from the May meeting in Asheville will form a splendid basis for the plan of work in each organization. It will be seen in the standard that honor cometh to those who study much, give proportionately, help others and pray believing. In the Union Year Book, a free copy of which will be sent to each society early in July, many helpful suggestions as to methods and ideals will be found.

Another help will also be found in attendance upon and in reading the reports from the various missionary assemblies which are held all over the South each summer. Almost every one of the states in the Southern Baptist Convention has a summer assembly and some have two or more in different parts of the State. Write to your W. M. U. headquarters for information as to the dates and programs and try to have your society represented. From the same address information may be had concerning the student conferences and missionary assemblies in Blue Ridge, N. C., for all denominations, and at Ridge Crest, N. C., for Baptists primarily.

Many who have gone to summer assemblies for the first time have come away filled with a new enthusiasm for all phases of church work. The methods in W. M. U., Sunday School and B. Y. P. U. work have gripped them, the challenge to more faithful stewardship as presented by righteous laymen has been accepted by them, the mission study class has opened up to them new arguments for world-wide evangelization, the presence of many joyous hearted, untrained young people has brought the fostering of missionary societies for them very close home, the social intercourse with people from all over the State has been delightful and the quiet vespers services of song and meditation upon God's Word have quieted the soul in His presence and have made one covenant to observe more faithfully.

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fully the "Morning and the Evening Watch." As one thinks of all these blessings, may she say with those who are written of in the book of Zechariah:

"Let us go speedily to entreat the favor of the Lord:

I will go also!"

(Editorial from Royal Service.)

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### Asheville W. M. U. Meeting.

It was a great meeting from start to finish. Promptly on the hour, Mrs. Mathews, vice-president, of Maryland, called the meeting to order.

Devotional services was led by Mrs. McLean, missionary to Africa, who in a clear, distinct voice brought a message from the Word, and from the Dark Continent, and both fell hot from her heart upon the hearts of her hearers. I think Southern Baptist women know Africa better for her coming than ever before.

Mrs. Wesley N. Jones, the newly elected State president of North Carolina, welcomed us in fitting words.

Greetings from missionaries, both home and foreign, followed.

Letters were read from missionaries on the fields. Further notice will be made of these later on.

Miss Mallory's report was as heretofore apt and unique. We trust it will be read in each society in the State.

Mrs. Lowndes then gave the financial report of the year. It will also appear in round numbers on this page; and as will be seen, goes beyond any former year's figures.

"Missionary Munitions" was the very interesting title given the report on literature, prepared by Mrs. Nimmo, and read by Mrs. F. S. Davis, of Texas.

The devotional service in the afternoon was led by Miss Elsie Gilliam, of Virginia.

The first hour of the afternoon was devoted to our Training School and was a great hour.

Mrs. G. B. Eager, of Louisville, read the report.

"Lifting the Sky Line," a pageant prepared by Miss Stewart, one of the girls, brought all in close touch with that splendid body of young women. More of this later on.

It seemed most fitting that the report on the Margaret Fund should follow immediately upon the work of the Training School. Mrs. J. R. Fizer, of South Carolina, presented the report.

Eight scholarships were granted to importunate students, children of our foreign missionaries. There were twenty-two applicants. So earnest were they all, that it was a most difficult task to make selections. But the fund could not cover more. Twenty dollars remained over and above the regular scholarships and that was supplemented from the floor of the convention and given to

Sisters, Mississippi wants one or more of these scholarships another year. Let us bear this in mind.

Thursday evening was devoted to a conference of young people's work, and will be written up by our Miss Traylor.

Mrs. W. W. Adams, of China, brought the message on Friday morning. Your secretary knew her as a little girl some years ago in Alabama, and it was very sweet to sit and listen to her soul-stirring words from that land she loves so well, and to which she is giving her life.

Following the reading of the minutes, came the review of the states.

Our beloved Mrs. King, of Jackson, brought the message from Mississippi in her own inimitable way. It seemed a bit embarrassing that Mississippi stood last in the number of societies reported. But that was beautifully offset by Mrs. Lowndes' announcement that Mississippi stood first in offerings, and was the only state meeting all apportionments.

Just as surely as God called Joshua to take the place of Moses, do we believe that Mrs. James was called to be our present leader. Her keenness of intellect, her earnestness of pur-

pose, her devotion to the cause and her thorough consecration, all fit her fully for the place and the work.

With the closing prayer, closed the regular sessions of our great meeting.

But there were other and most important sessions that claim fuller notice from your secretary, and only lack of time and space prevent them being given in this issue.

Miss Tyler's report, "Through College Gateways," will appear on this page as we have the space.

Perhaps one of the best reports presented was that of Mrs. H. M. Wharton on personal service, "Lights in Somber Places."

Following this report came our own Fannie Traylor with the report on mission work among young people and children. She did what she always does—her best. That is enough said. We will give place to her report as soon as possible; for we want our State to use it freely.

Mrs. George Wharton, of North Carolina, who is none other than our own beloved and appreciated Lizzie Menger, lifted us out of self into a higher plane in her great devotional service beginning the afternoon. Thank God for such women. We have occasion to speak of her again.

The W. M. U. resolutions were read and adopted. Reports from committees were read. Then came the election of officers.

The convention could not have been without many and loving references being made to our departed president, Miss Fannie E. S. Heck, and all were deeply interested in the one who should be called to take her place.

### BLUE MOUNTAIN COMMENCEMENT.

It was my good fortune to attend the commencement exercises of Blue Mountain College last week, and it may interest your readers to have a word concerning this magnificent educational institution—this great Baptist asset. Most of us Baptists know too little about our own work and our great advantages. We have much of which we may well be proud and well in the forefront is Blue Mountain College.

Situated at the foothills of the Cumberland Mountains, it offers a bracing and invigorating climate, while its many gushing springs afford sparkling and wholesome water in abundance. Its large campus is a delight to the eye, and its many and commodious buildings give evidence of its preparedness for students' work in many lines and for comfortable quarters for all. Away from the bustle and allurement of city life, its appointments are so complete that the wants of even this exacting age are all supplied, as steam and electricity are used as ready servants for the students.

But the material advantages are surpassed by those for mind and soul. Here is found a large faculty of the best talent to be had, whose constant care is to teach the girls in all those branches of knowledge that help and adorn, and train them for lives of culture and usefulness. Sham has no place here.

But, best of all, is the atmosphere of earnest piety that pervades. The Holy Bible is the great text book, and He who was servant of all, the Great Example. Loving service is shown to be woman's great sphere, and loyalty to God placed first in the human creed. Few leave this college without having put on Christ in baptism.

It was my privilege to educate four sons and three daughters. The boys were sent to Mississippi College, the girls to Blue Mountain College. I thank God for the opportunity and the privilege, and were there as many more they should go the same way.

I wish time and space would permit me to speak of the revered founder of this institution, the noble M. P. Lowrey, and the worthy sons and daughters of that illustrious sire, all of whom have labored so long and faithfully in God's work. Towers of strength they were and are in the Baptist denomination in this State, and we do well to honor them who have so honored God.

B. W. GRIFFITH.

### MISSISSIPPI WOMAN'S COLLEGE.

Our commencement opened Friday night, May 19th, with the contest for the G. P. Smith medal in expression. Seven young ladies were in the competition and after a long star chamber session the judges awarded the medal to Miss Hazel Sartin, of Columbia.

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of Belzoni. The diplomas and certificates were awarded to the following young ladies and the benediction closed the fourth commencement of the Womans' College:

#### B. A. Degree.

Misses Lela Batson, Mayme Kelly, Alma Lowry, Neva Morris, Gussie Short and Mae Watts.

#### M. E. L. Degree.

Miss Ada Bethea.

#### Expression.

Miss Vernon Johns.

#### Piano.

Misses Augusta Riley and Mollie Weathersby.

#### Art.

Misses Bessie Sumrall and Eunice Welch.

#### Home Science.

Misses Mattie Atkinson, Ruby Burkett, Carrie Reeves, Lula Steinwinder, Mae Watts.

#### Stenography.

Misses Thelma Barnett, Ruby Burkett, Della Evans, Ora Floyd, Myra Herrington, Mayme Kelly, Evelyn Parker and Eula Shedd.

J. L. JOHNSON.

## THE BAPTIST RECORD

Thursday, June 1, 1916.

**Mississippi Woman's Missionary Union Page**

MISS M. M. LACKAY, Editor.....	Jackson
Direct all communications for this department to the editor.	
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MISS M. M. LACKAY Correspondent.....	Jackson
Corresponding Secretary-Treasurer.	
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackay, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Loveland, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackay, Jackson, Miss.	

This is the day which the Lord hath made; we will rejoice and be glad it.—Ps. 118:24.

—o—  
Why stand we here idle all the day?—Matt. 20:6.

—o—  
"Small cares, some deficiencies in the mere arrangement and ordering of our lives, daily fret our hearts, and cross the clearness of our faculties; and those entanglements hang around us, and leave no free soul able to give itself up, in power and gladness, to the true work of life. The severest training and self-denial—a superiority to the servitude of indulgence—are the indispensable conditions even of genial spirits, of unclouded energies, of tempers free from morbidness—much more of the practiced and vigorous mind, ready at every call, and thoroughly furnished unto all good works."

True we can never be at peace till we have performed the highest of all duties—till we have arisen, and gone to our Father, but the performance of smaller duties, yes, even of the smallest, will do more to give us temporary repose, will act more as healthful anodynes, than the greatest joys that can come to us from any other quarter.—Macdonald.

—o—  
Rest in the Lord, and wait patiently for Him.—Ps. 37:7.

Ye people pour out your heart before Him.—Ps. 62:8.

Rest in the Lord; wait patiently for Him.

In Hebrews, "silent to God, and let Him mould thee." Keep still, and He will mould thee to the right shape.—Luther.

—o—  
Our watchword for the year 1916-17, "Steadfastly in prayer and ministry." Let us make it part of our daily program that we may fulfill the hope that our Master had in us when He called us into His service. And also that we may accomplish the tasks set before us this new conventional year.

—o—  
Our newly elected president for the W. M. U. of the Southern Baptist Convention is Mrs. W. C. James, of Richmond, Va. Add her name to your prayer list and drop her a card telling her you are praying for her success.

—o—  
Your corresponding secretary is still in the mountains of North Carolina. She is gleaning information for us among the mountain schools. Let us hope she will return to us in a few days very much refreshed, physically and spiritually, after the past strenuous weeks in the office.

—o—  
"Shall a church gain the whole world and lose its young people?" This is a question viewed from a large poster a few days ago.

Do you feel your responsibility in enlisting the young people and children in the church of which you are a member?

We have made a steady growth in numbers and contributions this past year. Our aim for 1916-17 is to organize fifty new Y. W. A's, forty

G. A's, twenty-five R. A's and sixty Sunbeams. Let us continue steadfastly in prayer and ministry until we reach this aim.

—o—  
Let us go forth into the new convention year with the following appeal from Missionary John W. Lowe in our hearts:

"The eyes of the world are upon us. The heart of the world is bruised, broken and bleeding at this moment. The sorrowing ones need the touch of the hand of the Man of Sorrows. The ears of the world are being prepared to hear our message. The hour for small things in the kingdom has passed forever. Let us no longer do big things in a little way, nor little things in a big way; but let us all do big things in a big way for the glory of God."

When you receive your apportionment for this year if it appears too "big," remember that we are attempting to do big things in a big way for the glory of God, then do your best.

—o—  
Several weeks ago it was my privilege to be at a Sunbeam meeting when nine of the members brought in one dollar each that they had earned for home and foreign missions. I asked them to tell how this money had been earned. One said she collected bottles and sold them to the druggist, gathered feed sacks about the place and sold them, sold her doll's clothes to a little neighbor girl; another washed dishes for an aunt who was otherwise engaged; one sold his goat; some picked up scrap iron, cut wood, swept under the house and various other ways.

The beautiful spirit I saw running through it all was the co-operation of the parents in teaching the children to give for themselves, by giving an opportunity to earn this money.

We are very much gratified with the number of names on our Dollar Club list. We are also grateful for the number who attempted to earn a dollar and failed; many of them earned as much as fifty cents. Leaders tell them the story of the widow's mite. We are planning for another Honor Roll for State missions soon. Let us all join in.

—o—  
**Mountain Schools.**

By a Student.

During the last month more than 5,000 boys and girls have gone out from the thirty-four mountain schools of the Southern Baptist Convention. Quite a number of these have been seniors, who will go to college, while some will enter the active duties of life, and others will return for continued study, but in every case these boys and girls will be a blessing to the world. Every year hundreds of mountain youths receive a vision of the higher life in these schools.

It is the commencement season and it is about the closing exercises in one of the mountain schools that we wish to tell you. Fruitland Institute is situated three miles from the crest of the Blue Ridge mountains of North Carolina. It is seven miles from Hendersonville and twenty miles from Asheville, in the heart of the beautiful "Land of the Sky." The commencement is over and the school hill, once so full of life, is now almost deserted. The baccalaureate sermon was preached by Dr. H. W. Provence, of the faculty of Furman University, formerly of Mississippi College. The music recital and the musical part of the program throughout was conducted by Miss Elizabeth Kethley, of Clinton, Miss. The oratorical and expression contests were good, but we shall not go into detail concerning these. At the close of the class day exercises, the twenty-three members of the senior class, together with the large audience, gathered around the main entrance to the new administration building to see the stars and stripes hoisted to the flag staff, where it will call forth the loyalty of patriotic souls for years to come. No school is more blessed than Fruitland in the loyalty of its alumni. The alumni breakfast was served in the dining room of the girls' home the last morning of commencement. The commencement

sermon was delivered by Dr. Calvin B. Waller, of Asheville, who is now host of the Southern Baptist Convention. His address on "Grasshoppers or Giants" was a great appeal for greater lives. One boy who was discouraged and thinking about giving up the quest, could not think of giving up after such an address. This was the general impression. After the diplomas and medals were presented, the goodbyes were said and the boys and girls began to leave for their homes, here and there over a radius of a hundred miles or more.

Dr. Fred F. Brown, of Sherman, Texas, in writing about the mountain schools, called them "the power houses of the mountains." Certainly they are doing a wonderful work under the superintendency of Dr. A. E. Brown. An alumnus of our own school, while conducting the chapel exercises recently, said, "Fruitland Institute is more than a school." It ministers to the physical, intellectual and spiritual needs of its students. The school feels that it has failed if a boy or girl goes out from its walls who does not know Jesus Christ as Lord and Master of a surrendered life. It is dedicated to the high purpose not only of thorough scholarship, but the development of Christian character.

"Give us men to match our mountains."

—o—  
**Now.**

You remember as a child how after some assigned work was done you would rush into your mother's presence and fairly breathless you would exclaim, "Now!" and hold out your hand for the promised reward. Life is just childhood in progress and so as one duty is finished we mission workers rush into the presence of the Great Missionary and exclaim, "Now!" as we hold out our hands for His next evidence of trust in us.

The past year's work closed April 30. We are now in the midst of our new responsibilities. It is not so important just how well we did last year's work, but it is tremendously important what we do with the year before us. It is truly "The Imperative Now." Perhaps no better way to begin will be found than to study the measuring rod which is the W. M. U. Standard of Excellence. This with the resolutions and new ideas coming from the May meeting in Asheville will form a splendid basis for the plan of work in each organization. It will be seen in the standard that honor cometh to those who study much, give proportionately, help others and pray believing. In the Union Year Book, a free copy of which will be sent to each society early in July, many helpful suggestions as to methods and ideals will be found.

Another help will also be found in attendance upon and in reading the reports from the various missionary assemblies which are held all over the South each summer. Almost every one of the states in the Southern Baptist Convention has a summer assembly and some have two or more in different parts of the State. Write to your W. M. U. headquarters for information as to the dates and programs and try to have your society represented. From the same address information may be had concerning the student conferences and missionary assemblies in Blue Ridge, N. C., for all denominations, and at Ridge Crest, N. C., for Baptists primarily.

Many who have gone to summer assemblies for the first time have come away filled with a new enthusiasm for all phases of church work. The methods in W. M. U., Sunday School and B. Y. P. U. work have gripped them, the challenge to more faithful stewardship as presented by righteous laymen has been accepted by them, the mission study class has opened up to them new arguments for world-wide evangelization, the presence of many joyous hearted, untrained young people has brought the fostering of missionary societies for them very close home, the social intercourse with people from all over the State has been delightful and the quiet vesper services of song and meditation upon God's Word have quieted the soul in His presence and have made one covenant to observe more faithfully.

fully the "Morning and the Evening Watch." As one thinks of all these blessings, may she say with those who are written of in the book of Zechariah:

"Let us go speedily to entreat the favor of the Lord:

I will go also!"

(Editorial from Royal Service.)

—o—

#### Asheville W. M. U. Meeting.

It was a great meeting from start to finish. Promptly on the hour, Mrs. Mathews, vice-president, of Maryland, called the meeting to order.

Devotional services was led by Mrs. McLean, missionary to Africa, who in a clear, distinct voice brought a message from the Word, and from the Dark Continent, and both fell hot from her heart upon the hearts of her hearers. I think Southern Baptist women know Africa better for her coming than ever before.

Mrs. Wesley N. Jones, the newly elected State president of North Carolina, welcomed us in fitting words.

Greetings from missionaries, both home and foreign, followed.

Letters were read from missionaries on the fields. Further notice will be made of these later on.

Miss Mallory's report was as heretofore apt and unique. We trust it will be read in each society in the State.

Mrs. Lowndes then gave the financial report of the year. It will also appear in round numbers on this page; and as will be seen, goes beyond any former year's figures.

"Missionary Munitions" was the very interesting title given the report on literature, prepared by Mrs. Nimmo, and read by Mrs. F. S. Davis, of Texas.

The devotional service in the afternoon was led by Miss Elsie Gilliam, of Virginia.

The first hour of the afternoon was devoted to our Training School and was a great hour.

Mrs. G. B. Eager, of Louisville, read the report.

"Lifting the Sky Line," a pageant prepared by Miss Stewart, one of the girls, brought all in close touch with that splendid body of young women. More of this later on.

It seemed most fitting that the report on the Margaret Fund should follow immediately upon the work of the Training School. Mrs. J. R. Fizer, of South Carolina, presented the report.

Eight scholarships were granted to unfortunate students, children of our foreign missionaries. There were twenty-two applicants. So earnest were they all, that it was a most difficult task to make selections. But the fund could not cover more. Twenty dollars remained over and above the regular scholarships and that was supplemented from the floor of the convention and given to ——————

Sisters, Mississippi wants one or more of these scholarships another year. Let us bear this in mind.

Thursday evening was devoted to a conference of young people's work, and will be written up by our Miss Traylor.

Mrs. W. W. Adams, of China, brought the message on Friday morning. Your secretary knew her as a little girl some years ago in Alabama, and it was very sweet to sit and listen to her soul-stirring words from that land she loves so well, and to which she is giving her life.

Following the reading of the minutes, came the review of the states.

Our beloved Mrs. King, of Jackson, brought the message from Mississippi in her own inimitable way. It seemed a bit embarrassing that Mississippi stood last in the number of societies reported. But that was beautifully offset by Mrs. Lowndes' announcement that Mississippi stood first in offerings, and was the only state meeting all apportionments.

Just as surely as God called Joshua to take the place of Moses, do we believe that Mrs. James was called to be our present leader. Her keenness of intellect, her earnestness of pur-

pose, her devotion to the cause and her thorough consecration, all fit her fully for the place and the work.

With the closing prayer, closed the regular sessions of our great meeting.

But there were other and most important sessions that claim fuller notice from your secretary, and only lack of time and space prevent them being given in this issue.

Miss Tyler's report, "Through College Gateways," will appear on this page as we have the space.

Perhaps one of the best reports presented was that of Mrs. H. M. Wharton on personal service, "Lights in Somber Places."

Following this report came our own Fannie Taylor with the report on mission work among young people and children. She did what she always does—her best. That is enough said. We will give place to her report as soon as possible; for we want our State to use it freely.

Mrs. George Wharton, of North Carolina, who is none other than our own beloved and appreciated Lizzie Menger, lifted us out of self into a higher plane in her great devotional service beginning the afternoon. Thank God for such women. We have occasion to speak of her again.

The W. M. U. resolutions were read and adopted. Reports from committees were read. Then came the election of officers.

The convention could not have been without many and loving references being made to our departed president, Miss Fannie E. S. Heck, and all were deeply interested in the one who should be called to take her place.

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J. L. JOHNSON.

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## SOUTHERN BAPTIST CONVENTION

Asheville, N. C., May 17, 1916.

(Continued from last week)

Geo. W. Truett, J. L. Gross and Secretary J. F. Low were appointed a committee to confer with the Woman's Missionary Union and ask assistance in raising the amount necessary to liquidate the debt on the boards. Many were anxious to hear Dr. J. M. Frost, of the Sunday School Board, but his physician had ordered him to refrain from all public speaking. On hearing this announcement, the audience arose, and while Dr. Frost, supported by his daughter, stood with bowed head, the entire assembly broke in singing "Blest Be the Tie That Binds." Dr. Frost requested one verse of "Amazing Grace." This was one of the tenderest scenes of the convention. This was the twenty-fifth anniversary of the Sunday School Board.

The venerable figure of F. M. Jordan, of North Carolina, appeared before the convention at this time. He said:

"I am now over 80 years old and have been preaching all over North Carolina for the past sixty-five years. I have baptized over 5,000 persons in this time. I am now on the verge of the grave. I attended the Southern Baptist Convention at Baltimore, Md., in 1868. I can hardly hope to be spared for the next convention, so I want to say now that I loved my brethren in 1868—I love them now. May God bless you all and make you happy and successful in your great work."

A chorus of amen followed the remarks of the aged minister.

Friday was a great day in Israel. Great interest revolved about the proposed consolidation of the boards—foreign and home. M. H. Wolfe, of Texas, introduced a resolution providing for one strong board, whose business is to take charge of the interests of the convention on the home and foreign fields. Brother Wolfe suggested the possibility of saving \$100,000 in administration expenses if more modern and efficient methods were employed. The report of the committee follows:

"Your committee has spent much time in considering the important matter referred to it. We realize fully that it is of the utmost impor-

tance that our denominational machinery be brought to the highest possible degree of efficiency, but we are of the unanimous opinion that changes in the constitution of the convention are too vital and too fundamentally related to our work to be made without full time for consideration of all the bearings of the proposed changes. Therefore we recommend that the committee be continued with instructions to prepare a report for the next annual meeting of the convention."

Brother Wolfe said, "The committee to which the report of the Foreign Mission Board was referred recommended remarkable and sweeping changes in the operation of that board cutting down expenses. The Sunday School Board is a remarkable asset of this convention, and its management is to be congratulated, but if that board will listen to the rumblings among the mulberry trees, they will learn some lessons. Some tactful brother has reminded that board that the funds of the convention are the property of the convention and boards should remember that they should not disburse funds without consulting the convention. While the Sunday School Board has contributed \$118,000 of the profits during the past year and to objects which were well chosen, still it is wise to remember that boards are to do the will of the convention."

Dr. Geo. W. McDaniel offered the following substitute:

"That this convention is opposed to centralization of power and the consolidation of boards and decides that further agitation of this question is unwise and injurious to our denominational interests."

Dr. Austin Crouch said in part:

"Is there any power outside of this convention? The president of the United States is to do the will of the people of the United States and take orders from the people. Boards are to take orders from the convention. It was a wise hint to the Sunday School Board that they should not give away \$100,000 of the funds of the convention without first consulting the convention. This convention does not propose to surrender its power to any man or board."

## Time to Progress.

"It is the time for this convention to progress," said Mr. Wolfe. "We are playing with missions. Playing football with the great commission. Sixty-five years ago, when the boards were organized, the plan was the best we could do, but then we had the 'bull-tongue' plow and now we are using the riding plow. Then we used tallow candles, and now we use electricity. We think now of efficiency and economy. The expenses of the Home and Foreign Boards are entire-

ly too much for the work we are accomplishing. We should spend the same amount of money, but we should get greater results. Some of us are putting our money into the Lord's work and we have the right to ask how it is to be administered. I am putting my own money into this work by the thousands and I want to know that I am putting it where it will do the most good. I speak, not for myself alone, but for my fellows. I will go anywhere with my brethren, but it must be on the platform of safety and progress."

Dr. F. C. McConnell said he was in favor of the consolidation and that a great majority of the convention was with him, but that there were times when it was wisest to go with the majority. Baptists can never afford to run over anybody.

"The substitute sits down on us," said Dr. McConnell, "and we will not allow anybody to sit on us. If Dr. McDaniels compels me to vote on his substitute, I will vote against it, and so will this convention. Harmony in this convention is worth more than any man. When a brother stands up and tells me that I am opposing the cause of Christ because I express my honest opinion, he makes a big mistake. Boards must remember that they are to help the church do its work. God never gave any secretary to raise money—that is the business of the pastor. Secretaries have done it because they could do it better, and pastors used them, but it is the business of the pastor. We must not do it now. If Dr. McDaniels insists on his substitute motion, we will vote it into the bottom of the sea. If Brother Wolfe insists on his amendment we will vote it down, too. We must postpone action for a year, maybe more than a year, and carefully consider the matter. Each member of the committee should have been standing by the report and here we have a part of them opposing their own report!"

## Dr. Gambrell Pleads.

Mr. Wolfe withdrew his amendment, but the substitute remained, and Rev. J. B. Gambrell, D. D., of Texas, tried his influence on the convention. "We have no time to discuss this matter now," said Dr. Gambrell. "I am against it. But we must not discuss it now; we must have time. I was a member of the late unlamented commission. Put this off—put it off and put everybody under bond to have good sense for a year." Dr. Gambrell kept the audience roaring with laughter and this relieved the tension somewhat.

The consolidation of the boards was postponed till the meeting of the next convention.

Friday night was given to the

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Home Board for the consideration of mountain schools. Prayers were offered by H. Boyce Taylor, of Kentucky. A representative of the Home Board presented the following facts:

## Home Board's Statement.

Gross receipts; general and supplemental . . . . .	\$388,018.00
Expenses; administrative, including office, traveling expenses and salaries . . . . .	22,003.96
Per cent of whole, .05 6-10.	
Expenses, not administrative; imparting information, including the home field, free tracts, books, etc. . . . .	4,452.00
Per cent of whole, .02 1-2.	
Expenses paid on convention order, W. M. U., Ex., laymen annual, etc. . . . .	9,744.69
Per cent of whole, .02 1-2.	
Int. on borrowed money	8,169.00
Per cent of whole, .02 1-10.	
Paid to missions, all classes . . . . .	345,844.00
Per cent of whole, 89 1-2.	
Mountain Schools of Home Mission Board.	

Number of schools, 34, distributed as follows: 2 in Virginia, 3 in Kentucky, 9 in North Carolina, 4 in South Carolina, 5 in Georgia, 4 in Alabama, 7 in Tennessee.

Number of pupils enrolled, 5,281. Number of teachers employed, 171. Number of ministerial students, 88.

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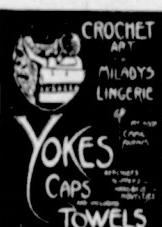
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Cost of operating the schools last year, \$73,582.00. Of this amount the Home Board paid \$22,500.00.

The average amount paid by the Home Board per student is about fifty cents per month.

Twenty-two of the schools have land for trucking; on this part of all the vegetables for the schools are raised. The Spartan Academy put up 500 gallons of tomatoes, 500 gallons of beans, 200 gallons of fruit, harvested 80 bushels of peas, 400 bushels of sweet potatoes, fattened seven hogs and raised part of the feed for five cows.

We are prepared to allow only a limited number of pupils to work out part or all of their expenses. At one school, fifty girls made application for positions to work their way through; only fifteen could be accepted. Eighty boys applied for work, while only nine could be taken. Provisions for this should be increased.

The school at Murphy was discontinued, and the rug loom shipped to Eldridge Academy, Eldridge, Ala.

In addition to instruction in the regular branches, instruction is given in the Bible, missions, Sunday School, teacher training and in B. Y. P. U. The schools have W. M. U. societies and Sunbeam bands.

During the spring term some of the schools sent out the students of their mission study classes to give exercises in the neighboring churches.

Number of conversions in Evangelist Owens' meetings, 614; of this number, 394 were students.

Since the beginning of the mountain schools they have sent out 350 preachers, 200 lawyers, 225 doctors, 30 trained nurses, 30 missionaries, 2,500 public school teachers; 3,000 have returned to the farms, 900 are engaged in mercantile pursuits, 40 are at work in banks, and 18 have been members of legislatures.

Miss Kathleen Mallory, of Baltimore, the corresponding secretary of the Woman's Missionary Union, was introduced by Rev. B. D. Gray, corresponding secretary of the Home Mission Board, and Miss Mallory, perfectly self-possessed, attractive and pleasing in manner, spoke briefly and presented Mrs. Maude Elizabeth McLure, the superintendent of the Woman's Training School, at Louisville, Ky., the property of the Woman's Missionary Union. Mrs. McLure gave an illustrated lecture concerning the training school work. During the progress of the lecture a picture of the new building which will be erected by the Union, was shown and at the close of the lecture Dr. Gray stated that the women had in hand \$52,000.00 and would raise \$98,000.00 from 98,000 people in order to erect a building at a cost of \$150,000.00.

Dr. J. B. Gambrell, of Texas, had contributed the first dollar and in doing so stated that he had gotten ahead of the women for one time. Immediately President Lansing Burrows reached over the desk with a dollar and asked that the women take it. "There are a thousand dollar bills here," called out one of the delegates from the floor. While Dr. Gray, of the Home Mission Board, Atlanta, was speaking, the money was gathered quietly and the ushers laid it at the feet of Mrs. McLure.

According to all reports, the total enrollment is close to 2,400 with an additional 1,100 women registered at the meeting of the missionary union. The present convention is the biggest ever held, with the convention of 1907 at Richmond, the second in point of attendance.

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later a hasty count showed over \$400 as a gift to the training school building.

The report of the Home Mission Board committee as adopted sets the goal for the next year for home missions at \$480,000, with the purpose during the year of completing the church building fund of \$1,250,000.

The night session was devoted to the presentation of the mountain school work, after the conclusion of the illustrated lecture. A number of students and former students of Mars Hill and other schools were introduced.

**New Orleans Next Year.**

The convention will go to New Orleans next year and the preacher selected to deliver the annual sermon is Rev. C. W. Duke, Florida, with Rev. Sparks Melton, of Virginia, as alternate.

According to all reports, the total enrollment is close to 2,400 with an additional 1,100 women registered at the meeting of the missionary union. The present convention is the biggest ever held, with the convention of 1907 at Richmond, the second in point of attendance.

**Will Publish History.**

Without discussion, the convention

authorized the Sunday School Board to prepare and publish a history of the Southern Baptists. The work is to be done during the coming year.

**Saturday Morning.**

The devotions were conducted by Dr. F. F. Gibson, of Bowling Green, Ky. Music was led by Gospel Singer Wolslagel.

The consolidation of our mission periodicals was the theme for discussion this morning.

Dr. J. J. Taylor, of Georgia, spoke on the consolidation. The discussion was enthusiastic and spirited.

Dr. H. W. Virgin spoke to the report of the committee. In his statement he charged that at times the results from the efforts of the field representatives were not in proportion to the expenses. He favored abolishing the field representatives and the appointment of two secretaries.

The fireworks opened in good shape—everybody wanted to talk. Dr. J. B. Lawrence, one of the vice-presidents, presided. He was equal to the occasion and safely led the convention through the sharp-shooting.

The special committee to consider the wisdom of consolidating the mis-

Thursday, June 1, 1916.



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Mr. Sam A. Hoover, High Point, N. C., writes, "My kidney trouble was worse at night and I had to get up from five to seven times. Now I do not have to get up at night, and consider myself in a truly normal condition, which I attribute to Foley Kidney Pills, as I have taken nothing else."

Mrs. M. A. Bridges, Robinson, Mass., says, "I suffered from kidney ailments for two years. I commenced taking Foley Kidney Pills ten months ago, and though I am 61 years of age, I feel like a 16-year-old girl."

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sionary magazines recommended such action. An effort was made to postpone action another year, but that was snowed under. H. W. Virgin, of Virginia, and J. J. Taylor, of Georgia, led the fight. Both of them strong men. The result of it all was that the magazines were ordered consolidated. The Foreign Mission Board was instructed to discontinue its field secretaries, and one of the assistant secretaries in the office. The way was opened for the Foreign Board to have direct access to the churches through its representatives. This discussion and the great interests involved occupied almost the entire morning session.

The committee on nominations reported.

Dr. J. F. Love was nominated as secretary of the Foreign Mission Board. Dr. I. P. Trotter, of Grenada, State representative for Mississippi. Home Board—Dr. B. D. Gray, secretary, and Dr. C. C. Pugh, of Hazlehurst, State representative. Sunday School Board—Dr. J. M. Frost, secretary, and Dr. W. T. Lowrey, Blue Mountain, State representative. The other members of the boards remained practically as they were. Laymen's Movement—Dr. J. T. Henderson, secretary, and W. R. Cooper, of Sumner, as Mississippi man. Young Peoples' Union—T. J. Watts, secretary, and J. B. Leavell, Mississippi man. Woman's Missionary Union—Mrs. W. C. James, president; Miss M. M. Lackey, Clinton, vice-president; corresponding secretary, Miss Kathleen Mallory. Of course, no objection was raised to the nominations made by this committee. For once things sailed along smoothly.

### Church Extension.

The church extension department during the past year has made good progress. In large measure the board has held off from an active campaign in the interest of church extension. This has been done partly for the sake of the Judson centennial, which has not closed its work. It has been considered inexpedient to have two great extra interstate activities pressing themselves at the same time upon our people.

Still, the church extension work has made gratifying growth, particularly in the number of named memorial funds. The campaign has been quietly conducted and the board has had only one man engaged in the service. However, the work has been pressed with vigor, though without a cumbersome and large agency staff. Women of the Woman's Missionary Union will take upon themselves about one-third of the amount to be raised for the church building loan fund. In fact, they have already decided to put it on their budget. Dr. L. B. Warren, our church extension superintendent, has been ably active particularly in working among the Baptist women.

The need of this fund is growing. Southern Baptists have the unenviable distinction of having more unshod churches than any Christian body in America. One of the most crucial experiences of the Home Mission Board comes in connection with its annual meeting, when the appropriations for the ensuing year are made, in the urgent city from many quarters in our Zion for aid in erecting houses of worship. The number

of places where the need is extreme is always beyond the ability of the board to supply, even though we have hitherto in our effort to render the service, annually appropriated to this work a considerable amount from our regular mission receipts. When we shall have gotten together our church building loan fund of a million dollars, we will be able to supply most of these demands by loan from this fund. It is one of the searching needs of Southern Baptists today.

This report elicited very little debate and none adverse.

The seminary at Louisville, Ky., was represented by Dr. E. Y. Mullins, the president.

The afternoon of Friday was spent in recess. Sight-seeing was the order of the day. Biltmore, Mt. Mitchell and the parks around the city were visited.

### Saturday Night.

Several special orders were on the program, but none of them will receive consideration until Monday morning, save one. That one took all the time of the convention, but it was settled and settled very positively. The convention appointed a committee a year ago to consider the wisdom of an appropriation toward the support of an educational institution in China which is interdenominational in control and character—a school for the missionaries' children. The convention a year ago was doubtful of the propriety of the appropriation but sent the proposition to a committee for twelve months' consideration. That committee failed to agree on a report and the result was two reports—one signed by four men and the other with a single signature. After all the fighting and after all of the smoke had blown away—when all the talking was done and the vote taken the majority report was dead and buried and the minority report became the order of the convention.

### What It Was About.

The gist of the matter, after a calm consideration, was simple enough. The majority report of the committee advised the appropriation of \$1,000 to the Central China mission, for a certain educational institution, in order that the Baptists might have some right to expression in the matter of control. The convention decided, and did it with forceful expression, that it was against Baptist policy to put any money into an interdenominational institution. The majority report was read by Rev. Ryland Knight, D. D., of Tennessee, and Dr. Knight did his

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CLAUDE BENNETT,  
Vice-President.

J. L. JOHNSON,  
President,  
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best to get the convention to adopt it. He had able assistance in the person and speech of John W. Lowe, a missionary to China, at present in this country on a furlough. Dr. Lowe feelingly presented the need of the school for the children of the missionaries and Dr. Lowe has six of his own.

But the convention was more interested in the great underlying principle involved than the education of Missionary Lowe's children, much as everybody loves him. It was not a question of sympathy, but of principle. Dr. W. M. Wood, of Kentucky, was amply able to defend the position he took in his minority report.

Instead of appropriating \$1,000 to a union school annually, the minority report recommended that the amount allowed each missionary's child be increased so that they can pay all necessary tuition. Under no circumstances could this convention appropriate the money contributed by Southern Baptists toward the support of an interdenominational institution. The convention was growing nervous and anxious to vote. Missionary Buckner, of China, obtained the floor and took the other side of the question from that of Missionary Lowe. He said the missionaries themselves were divided on this question—that the entire proposition originated from a deep and systematic movement to overthrow the Baptist work in China.

Dr. Len G. Broughton, of Knoxville, Tenn., was the next speaker. He urged the adoption of the majority report and the appropriation, but he was on the wrong side of the question, insofar as the temper of the convention was concerned, and the continual interruption was evidence of the fact. Dr. Broughton said that he hesitated to speak for the reason that a row was on and he did not like rows. Referring to the speech delivered by Dr. Buckner, Dr. Broughton said that when Dr. Buckner had been brought face to face with the problem of educating his own children he would make the same speech. "We are as afraid of this bugbear of 'unionism,'" said the great preacher. "If our Baptist blood is no thicker than that, our

theology is too thin to follow." Cries of "no, no, no" greeted the remark, but that did not worry Dr. Broughton, and he repeated his statement with emphasis and explanation. Throughout his speech there was interruption and audible comment.

Dr. J. W. Gillon, secretary of the Tennessee Convention, swept the convention with his passionate appeal for the minority report and against the appropriation. "We cannot wreck the great principles of our denomination on the rock of sympathy," said Dr. Gillon. "You and I have to decide a great question tonight and we will decide it right. This entire scheme is engineered by the greatest religious politician in the world. To pass this resolution would make the Baptists the laughing stock of the world. Adopt the majority report, and instead of a debt of \$250,000, you will have a debt at the end of the present year of \$500,000."

The disorder was so apparent and continuous at the conclusion that President Burrows was moved to exclaim, "You may imitate the Ephesians, but you cannot stop the discussion in that way."

Dr. John E. White, of South Carolina, was the last speaker. He favored the minority report. The vote was taken and the majority report overwhelmingly defeated. The audience did not wait for the benediction but adjourned in great disorder.

Sunday was a high day in Zion. All churches in Asheville were opened to the convention except Catholic and Episcopal. All pulpits were filled morning and evening by messengers to the convention. Several Mississippians were called into service. At four o'clock in the afternoon 7,000 people listened to Dr. Truett, of Texas, at the tabernacle. The great throng was powerfully moved under the influence of a mighty gospel sermon, in which Christ was lifted up before the people.

#### Monday Morning.

The rain has come. It was much needed. There had been no rain for six weeks in this mountain region.

The delegation has thinned out considerably, many of the messengers having gone home, and visiting in various points in North Carolina, South Carolina and Virginia.

President Burrows presided. Dr. J. T. Henderson offered a resolution asking that the states provide for the debt of the Home Board as well as the Foreign Board. This resolution was adopted.

A committee was appointed to consider the propriety of establishing a hospital in the Southwest for persons suffering from tubercular troubles.

The Foreign Mission Board reports the sum of \$806,729.57, including the Judson Memorial fund and the current fund. Mississippi gave \$7,804.05 to the Judson Memorial and \$34,293.44 to the current fund.

Dr. Geo. W. McDaniel, of Virginia, offered resolutions pertaining to the raising of the debt on the Foreign Mission Board. The object of the resolution was to arrange definitely for the raising of the debt.

The committee on temperance and social service made a strong report on the subject. High ground was taken. Rev. J. M. Dawson, of Texas,

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read the report. It contains figures showing a marked decrease, not only in the manner of obtaining liquors during the past but also in the demand for such liquors.

(Continued on page 14)

Thursday June 1, 1916.

# Sunday School Lesson

BY A. J. AVEN, LL. D.

**SOWING AND REAPING.****Temperance Lesson.****Gal. 1:1-6.****Introduction.**

"Our last lesson contained a reference to the province of Galatia, hence it is fitting that a portion of Paul's Epistle to the Galatians should be studied at this time. Galatia is a name given to a region in the central part of Asia Minor, somewhat indefinite in extent, as its boundaries were frequently changed. The inhabitants were descendants of the Gauls who came from Europe in the third century before Christ, and retained many of their primitive characteristics. They were a rugged, active and warlike people. Derbe, Lystra, Iconium and Antioch were at one time considered as included in Galatia. The Epistle to the Galatians is a treatise upon Christian liberty. Paul had been among the Galatians before he wrote this epistle to them. Teachers had come to them declaring that they must be circumcised in order to be saved, and attempted to discredit Paul among them. Paul made it plain that it was the privilege of the Christian to be made free from sin and from all works of the flesh. He also clearly declared that Christ has set men free from the ceremonies of the Jewish law. Paul proved conclusively his apostleship, and it seems certain that the object of the epistle was realized in the refutation of Judaizing teachers. The portion of the epistle that forms the present lesson is well adapted to teach temperance. The principle of sowing and reaping is capable of wide application, and nowhere is the principle more clearly manifest than in the reaping from the sowing of the alcohol and the drug habits."

**Lesson Teachings.**

**Lead, not Drive.**—If a man be overtaken in a fault. Fear may restrain, but it never reforms. It is always better to win by kindness than to lead by force. It is better to appeal to the better nature than to arouse the fighting blood by applying force. Especially is it better to appeal with love than to appeal to force with fear. The best err in their conduct and every child of God has a spark of Divine love to which an appeal can be made, and if this cannot win the erring, he may be restrained by external force, but he cannot be reformed by such a force unsustained by the influence of the better nature. In this chapter, Paul confines himself, in the part from which this lesson is taken, to giving instructions to Christians in their duty to one another and to promote the communion of the saints in love. The apostle in the foregoing chapter, having cautioned us against a temper (verse 28), which if indulged would hinder from showing the mutual love and serviceableness he had recommended, here proceeds to give us some further directions which if

duly observed would promote these high ideals. He teaches us to deal orderly, tenderly with those overtaken in a fault. Of course this has its fullest meaning in those who are overtaken, that is, those who have yielded to temptation, and those who have deliberately entered into sin from choice. We are enjoined to restore such an one, that is to make strong again. But note this is to be done in the spirit of meekness, while at the same time we are to take care, lest we, too, also be tempted.

**Mutual Helpfulness.**—It would be well to emphasize this great principle. The spirit of love and co-operation is much more profitable in every way to say nothing of the good we may be able to do to others in Christ's name. How can we bear one another's burdens? If we discover a brother in error, and engaging in practices unbecoming a follower of the blessed Master, in love we should approach him and suggest to him another course of conduct. Now it is much more easily said than done, but somehow God leads one when he is on a mission like this, and it is the exception that good does not result rather than harm. Not everyone will listen; they did not listen to the Master Himself, but in a course of this kind, one certainly will cast his life's activities in channels of service and will grow in grace by so doing. But in so doing he fulfills the law of Christ. But the apostle cautions us against a very dangerous defect, that of pride. This is a very great hindrance to the mutual condescension and sympathy necessary to the greatest helpfulness. Again, self-conceit would have the effect of causing us to condemn our brethren instead of bearing their infirmities. When we realize our own strength to withstand a weakness which we see is destroying the other man, we at this very point stand in danger of looking upon ourselves as being wiser and better than other men, and at once begin to prescribe to them, in a self-opinionated way which as a rule will repel rather than attract. "Self-conceit, as it is inconsistent with that charity we owe to others, so it is a cheat on ourselves, and there is not a more dangerous cheat in the world." And so we are advised. "Every man to prove his own works." I think the word "prove" is advisedly used, and no other could take its place. For it simply means in its root idea "show to be good." The better we are acquainted with our own natures and ways, the less liable will we be to despise and more inclined to lend a helping hand to others under weaknesses and infirmities, and this will guarantee in us rejoicing.

**Responsibility of Influence.**—We are responsible for the influence we exert on those about us. Tennyson says that "I am a part of all I have met." If it be true that we are a part of all we have met, and at the same time others get from us in the

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Such an institution is the Morgan School, of Fayetteville, Tenn., which has been built up around the Christian character and wholesome, inspiring personality of Robert K. Morgan, who has been principal for 25 years. Graduating from the Webb School, Bellbuckle, Tenn., and Vanderbilt University, Mr. Morgan has devoted his life to the training of boys. He is the man to train your boy. The close, personal instruction and association with clean, high-minded men will help him wonderfully. A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.

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**THE BAPTIST RECORD, Jackson, Mississippi**

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

same proportion, then it can be understood something of the great responsibility that rests upon us in regard to our conduct among those with whom we are daily associated. It is an awful thing to be responsible for the eternal destiny of some other soul. And here is the point involved in the statement, **every man shall bear his own burden**. His estimate must be made in the sight of God and not in the sight of men. His life—every whit—will be weighed in the true Balance, and his worth determined by God's standards. The judgment will be passed not according to what the world thinks, nor what our own opinion may dictate, but by what we are really worth in the sight of God. It will be an awful thing to be faced in that final day with something like this, "Your suggestion to a man afflicted with the love of strong drink overcame him and he yielded to the tempter, and was forever undone." Let the strong communicate to the weak and save him.

Like Begets Like.—Possibly there was never a more inexorable law than the one here referred to, "whatsoever a man soweth, that shall he also reap." We have examples of that all around us. How often do we see the man who thinks of nothing but cold dollars lose every particle of human sympathy, and even has no ear for any music except that made by the "rattle of the dollar and jingle of the dime." Or he may give himself over to the gratification of the carnal appetites and so reap a life of distress and disease. And, too, so inexorable is this law that one's life is imprinted on his very countenance:

"Conceal a sin within the heart,  
As in a darkened pit;  
The face is nature's open scroll,  
Whereon the life is writ."

It has been said that a great many people dig their graves with their teeth. And perhaps it is a fact that more people die with over-eating than with under-feeding. Intemperance is confined not more to one kind of indulgence than to another, though one may be a greater destruction than another.

Work and Reward.—We are all often too ready to give up. It is well to take the words of the apostle to heart and guard against this very danger. We are told as for a reason for persistent activity in well doing that we shall reap if we faint not. The Master certainly taught us that those who are faithful will receive the reward. Of course there should be kept strictly distinct in our minds the difference between work for the sake of reward, and reward for the sake of work. Though rewards are delayed, they shall surely come, if not in this world, yet in the world to come, and will be so great as to abundantly recompense us in full for our pains.

Invigorating to the Pale and Sickly  
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

Son—"Is the ink that papa writes with indelible, mother?"  
Mother—"No."

"I'm glad of that, because I just spilled it all over the carpet."

#### B. Y. P. U. & S. S. PROGRESS

Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to G. S. Dobbins, New Albany, Miss.

Brother J. A. Ousley has a good training class at Lambert.

A training class in the agricultural high school in Marshall county, taught by Miss Etheridge, a teacher in the school, completed the course, and the members of the class received their diplomas on commencement day of the school.

Brother Byrd reports a training class at Clara, Wayne county, where he preached the commencement sermon for the agricultural high school, April 23.

Brother Byrd was in attendance at the organization of a Sunday School and B. Y. P. U. convention during the past month as follows: Brooksville, for Columbus Association; Summit, for Bogue Chitto Association; Brandon, for Rankin County Association. Of the first, Brother Holbert was elected president; of the second, Rev. I. H. Anding; of the third, Rev. J. W. Steen.

The Sunday School records show that there have been received 75 diplomas, five red seals, and two post-graduate diplomas during the month of April.

Four A-1 schools reported for the month, viz: Winona, Indianola, First church, Hattiesburg, and Hernando.

#### PONTOTOC B. Y. P. U.

The B. Y. P. U. of the Pontotoc Baptist church has an enrollment of thirty members. We meet from 3:30 to 4:30 on Sunday evenings. We have very interesting programs, which we get from the B. Y. P. U. quarterly. I find the group plan very helpful in this work. It uses each member of the group at least once a month. It gives the officers definite work. It enables the leader to evenly distribute the work. There are twenty-six of our members doing daily Bible reading as outlined by the B. Y. P. U. quarterly. The first of January eleven of our members completed the two-year daily Bible readers' course.

There were twenty of our members that received study course certificates for completing the B. Y. P. U. Manual. We are all enlisted in systematic giving.

The dignity and importance of B. Y. P. U. work calls for the very best that is in our minds, our hearts and our souls, realizing that which makes our human efforts avail is God's presence and power.

MRS. R. B. PATTERSON,  
Leader.

#### GLOSTER S. S. AND B. Y. P. U.

On April 30, 1916, eight teachers of Galilee Baptist Sunday School, of Gloster, Miss., were awarded the King's teacher diplomas, they having completed the Normal Manual, the first book of the teacher training course.

At this time the pastor, Brother J. L. Boyd, preached a most forceful sermon impressing on the teachers their grave responsibility as well as their exalted privilege of leading lost souls to Christ.

We hope to finish "Winning to Christ," the second book in the training course, about the first of June. Our B. Y. P. U. (both senior and junior) is moving on nicely.

We are planning to have our quarterly entertainments soon.

Miss Mason was explaining to her Sunday School class the lesson for the day, the subject being the tares and the wheat.

"Now, remember, children, the tares represent the bad people and the wheat the good ones."

"Why, Miss Mason!" exclaimed a rosy-cheeked boy, who had been listening through the lesson with deep interest, "Did you say the tares are the bad folks and the wheat the good ones?"

"Yes, James," replied the teacher, pleased at the lad's interest.

"Well, that's funny, I think!" remarked the matter-of-fact child, "It's the wheat that gets thrashed; the tares don't."

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J. M. STARKE, Montgomery, Ala. Session opens Sept. 12.

## SOUTHERN BAPTIST CONVENTION

Asheville, N. C., May 17, 1916.

(Continued from page 11)  
 The report, which was adopted without a dissenting vote, earnestly urged the Southern Baptist Convention to petition Congress to take favorable action on the bill now pending which provides for prohibition in the District of Columbia and also on the resolution providing for a prohibition amendment to the constitution of the United States.

It was pointed out that prohibition is far-reaching in its results. "The gambling den is driven out," the report said, "by prohibition. The den of vice, and then the sweat shop goes out with the gambling den. Child labor is reduced and tenement conditions also improved." According to Rev. Mr. Dawson, the reduction in child labor is because parents, no longer spending their money for intoxicants, will not be so likely to send their children out into the world to work. Having more money to spend for actual living, the head of a family will provide better living quarters, thereby greatly improving tenement conditions.

It was decided to appoint a committee of five to investigate the advisability of establishing a sanatorium in the Southwest for the care of the tubercular.

A resolution was passed instructing state committees to appoint field workers to assist in raising the debt of the Foreign Mission Board. This debt amounts to nearly \$100,000. It is planned to meet this obligation within the next sixty days. As soon as the foreign mission obligation is lifted the field workers will devote their time to taking care of the debt of the Home Mission Board amounting to about \$50,000.

The report of the apportionment committee read by Rev. J. W. Gillon, of Tennessee, showed that during the past year \$1,295,344 had been collected for foreign and home mission boards. A total of \$1,055,500 is to be raised during the coming year.

The apportionment for Mississippi is \$25,000 for home and \$35,000 for foreign missions.

Secretary J. T. Haeklerson read the report of the laymen's movement. In connection with the report he announced that he had come to the convention determined to resign. He said he had heard murmurings regarding his work, and his family had urged him to resign and get out of the work. But several had urged him not to take this step. Several brethren spoke in warmest words of praise of the work he had done. He decided not to present his resignation.

The report of the committee on B. Y. P. U. work shows a healthy increase in the membership of the union. There are enrolled now 153,071 members. The work is making progress in every direction.

Resolutions were adopted thanking Dr. C. B. Waller for the manner

in which the visiting members of the convention had been received and entertained. The local and Associated Press were highly complimented for the manner in which the meetings of the convention have been reported.

The following resolution was adopted:

"It is truly alarming to note the frequency with which the freedom of speech and press is being interfered with by mobs in our cities and towns. The fact that any American citizen should be threatened or mobbed be deprived of free speech ought to meet with stern resentment and solemn protest by all the friends of our government. Through all our history as a nation we have been the constant advocates of religious liberty and of freedom of speech and press. We feel, therefore, that we should be unworthy of our ancestors and our heritage of free institutions if when these institutions are being assailed we did not speak out in no uncertain terms against mob violence by whomsoever and against whomsoever directed. In our municipalities the city officers ought to see to it that public speakers are protected in the constitutional rights of free speech. If the city officials are unable to protect properly our citizens in this right, the county and state and, if necessary, the national or general authorities should guarantee this protection."

The moment for closing had arrived. The auditorium was well filled at the hour. "God Be With You Till We Meet Again" was sung. The parting hand was given. Prayer was offered by Joshua Levering, of Baltimore. So the largest convention in the history of the body stood adjourned. Fourteen years ago the convention passed the thousand mark. At this convention it passed the two thousand mark.

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If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature; accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefitted nearly everyone who has accepted my offer. Match your faith in this Spring against my pocketbook and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

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Mrs. Oliver Young, Merrill, Wis., writing to Dr. Caldwell, says, she knows of nothing so effective for regulating the stomach and bowels; since taking Dr. Caldwell's Syrup Pepsin she feels ten years younger; her work seems easier and she has regained her appetite.



MRS. OLIVER YOUNG

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"O, no!" soliloquized Johnny bitterly; "there ain't any favorites in this family. O, no! If I bite my finger nails I get a rap over the knuckles, but if the baby eats his whole foot they think it's cute."

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## New Evangel

Published in 1911

This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.

**Prices:** Limp Cloth: \$15 per 100, parcel post 50c; \$2.25 per dozen, postage 15c; single copy 25c postpaid. Cloth Board: \$25 per 100, parcel post 60c; \$3.50 per dozen, postage 20c; single copy 35c postpaid.

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**MARY BARTON'S NINETEEN CENTS.**

By Susan Hubbard Martin.

Amos Barton sat beside the bed in a very terror of grief and fear. In thirty-five years this was the first real illness that had come to his wife. Day in and day out, month after month, year following year, she had stood at her post, doing the work of three women. There was need of economy at first, but as time went on things became easier; yet Amos Barton had never gotten out of his rigid habit of frugality. His wife had enough to eat, enough to wear, but he gave her no money. What use had she for it? Women did not need to have money. Did he not pay the bills, and was she not clothed well enough?

Bent, weary and worn from her hard life of toil, Mary Barton had at last taken to her bed. As the fever came up higher, still higher, she kept saying again and again, "Nineteen cents, only nineteen cents. Dear Lord, I tried, I tried my best, but that is all—nineteen cents."

But now as she lay, such a slender, wasted little figure, on her bed, again and again he heard the words. They had grown to a wail now. "Nineteen cents, only nineteen cents."

They were alone in the room, the nurse had gone out. He bent over her. "Mary," he said, "Mary; dear, what is it you are talking about? Whose nineteen cents is it?"

A gleam of consciousness flickered into the tired eyes. "Didn't you know"—she whispered—"it is mine. It was for missions, but I—I—" The weary voice trailed off into unconsciousness again, but Amos Barton knew in a flash what she had meant. She had tried to raise some money for missions and nineteen cents was all she had.

She had spoken to him once or twice about giving to missions, but he had always repulsed her. Could it be that she had taken it so hardly? She was always so quiet, so gentle, so yielding.

"Only nineteen cents," went on the tired voice. "Only nineteen cents." The nurse had come back. "She goes over that again and again in the night," she said, stooping to adjust the coverlet. "She is in distress about something and that nineteen cents has a lot to do with it. Patients are often like that; whatever troubles them in secret, while in health, is almost sure to come out in sickness."

Amos Barton did not answer. He half stumbled from the room.

"Any better?" he asked the nurse the next morning. She shook her head. "And the fever?" "The same," she answered briefly. "We'll make the best fight we can, Mr. Barton, but, oh, if she were only twenty years younger."

"If she only were." He half groaned at the thought. If he had only twenty years more in which to love and cherish her.

"Nineteen cents," went on the faint voice from the bed—"only nineteen cents."

"I'll watch her," he told the nurse. "You lie down for a while." He sat there in silence for a moment. All at once he stooped forward.

"Mary," he said. "Mary; darling, try to understand me. I know what your nineteen cents is for. Now, if you'll only try and sleep and forget about it, I'll give you fifty dollars for missions." The eyes regarding him seemed to comprehend. A shadowy smile hovered over the pale lips.

"Amos, you here?" "Yes, darling. Now go to sleep, and if you do, I'll keep my word. You shall have fifty dollars for missions."

When the nurse came in her practiced eye detected a change. "She's better," she declared. "The fever is decreasing. Now, if we can keep up the heart action, we may pull her through."

"Why, what's this?" cried the nurse, gayly, as she came in.

Mary Barton smiled. "This," she answered, "oh, this is only nineteen cents. But I've something to show you," she added, shyly. And then she took from under her pillow a fifty dollar bill. "It's for missions," she said, simply, her face alight.

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## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### MARY HINSON.

This good woman was called away November 27, 1916, to a better world, where we hope to meet and not have to part any more. She was a Christian and was kind to every one she met. She is the mother of thirteen children and every one of us hope to meet her. It was hard to part with her but God knew best.

Her grandchild,  
LUCILLE.

### REV. R. L. SPROLES.

Rev. R. L. Sproles was born on August 15, 1878, and died very suddenly from heart failure, May 15, 1916, at 8 a.m., in Tucson, Arizona, aged thirty-eight years and eight months. He professed faith in Christ at the age of sixteen, baptized by J. T. Ellis into the fellowship of Saron Baptist church, Holmes county, Miss., August, 1894; educated in Mississippi College and Baptist Theological Seminary at Louisville, Ky. He married Miss Mattie Boone, of Utica, Miss.; at an early age yielded to God's call in the ministry. On account of his wife's failing health he went West.

When Robert Sproles was a child, he was a bright, good and promising boy. He became a distinguished, useful and much beloved preacher of the gospel. He was eminent in the Chinese mission work.

Why he was called in the very strength of his useful manhood is a question we are not able to solve. But we bow in humble submission to the will of Him who never makes a mistake.

He leaves a devoted Christian wife, five brothers—William, George, Sam and Elish, of Durant, Miss., and Rev. John L. Sproles, of Arizona. He was half-brother of the lamented Dr. H. F. Sproles. All that was mortal of this great and good man was laid to rest in the cemetery at Utica, Miss., May 22, at 9 a.m., 1916, with Masonic honors.

May God abundantly bless the greatly afflicted wife and much bereaved brothers.

You "can go to him." "I will come again," with our dear Savior.  
J. T. ELLIS.

### A WORD PERSONAL

I should like to have the privilege of expressing publicly my heartfelt appreciation to the trustees of Clarke College for offering me the presidency of the institution, also my appreciation of the many letters received urging me to accept the position. It was my honest conviction, after much thought and prayer, that I should remain where I am, at least, for the present. I see that Brother Bryan Simmons has been chosen to this position and has accepted. I wish for him and the school every success possible.

Fraternally,  
A. J. BEASLEY.

### OPENING OF NEW HOUSE OF WORSHIP AT TYLER TOWN.

Last Sunday (May 14th) was a great day with us here. It was the opening of our new house of worship. The large congregation began to gather long before 11 o'clock and by 11 the spacious auditorium of the building was filled to its utmost capacity, and soon the entire building, galleries and all, was crowded.

The local choir was assisted by the Clarke Memorial quartet, the very mention of whom tells what sort of music we had. They are great! They stir your very soul. The pastor preached the opening sermon from Isaiah 60:11, using as his theme for the occasion, "The Church — Her Prosperity: How It Must Be Brought About." At the close of the sermon he called for a freewill offering to meet expenses incident to the opening service and a small deficit on the building, which amounted to about \$350.

The day was great in many respects. The weather was ideal, congregations both morning and evening large, and the power of the Holy Spirit greatly felt. No doubt but what it was the greatest day in the history of the church.

The church is entering upon a new day. When I came here, two and a half years ago, the pastor was giving half time on a salary of \$500. Now he is giving three Sundays at a salary of \$1,000. The Sunday School has more than doubled and there have been about 150 additions to the church.

We are just completing and have gotten into one of the most beautiful little brick buildings in South Mississippi. It has a seating capacity of about 600 with fourteen Sunday School rooms, including pastor's study and ladies' parlor. It is indeed a real work shop. May God help us to put it to the very greatest possible service.

It is worth while to say just here that it is the first public building to be erected within the new county of Walthall. The fact should suggest a bright future for our county. I feel grateful that it was my privilege to erect a church as the first public building.

Indeed this is a county of Baptist churches, there being thirteen in all. May God help us to be of great service.

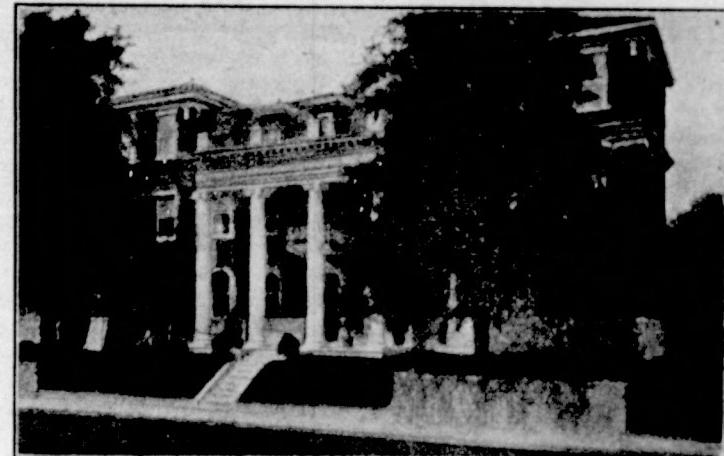
J. B. QUINN.

### "BARRELS OF BLESSINGS."

Brought by Baldwyn Benevolent Band.

We were busy unpacking and getting things in place, wife and I, when Andrew, the drayman, drove up to the gate. Wife was humming "Showers of Blessings" while her husband was rapidly reducing the some two hundred and ten pounds of avoidropo which he carries.

Andrew unloaded a barrel that looked like it was a hogshead pulled a little too soon. He rolled it into the kitchen. "I didn't order all these things," exclaimed the presiding genius of the culinary department. Her husband had only a short time before gone to the store to make a few small purchases, and was waiting for delivery. But Andrew evidently knew his business and



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put the big barrel in place. Then he went out and returned time and time again with armful after armful of things and placed them by the side of the big barrel.

Soon the mystery was solved, for a Buick, filled with ladies of the aid society, rolled up to the front gate. They came in, got acquainted, went into the kitchen where they unpacked their barrel of blessings, the pastor and wife standing meekly by and patiently submitting.

The pastor felt like saying the "grace" used by a certain young Presbyterian brother at his table once. The young man was a stranger in the community. He attended the Baptist church regularly, and was invited one day by the pastor's wife to take dinner at the pastorage. He came and when asked to return thanks, did so in the following graceful and happy manner, "We thank Thee, Lord, for these blessings Thou hast bestowed upon us, and we trust they will soon be repeated."

Fraternally,  
F. C. FLOWERS.

Baldwyn, Miss.

### NOXAPATER.

This church, with the Liberty and Plattsburg churches, did the gracious and right thing in sending their pastor, Rev. J. F. Sansing, to the convention at Asheville. He returned, reporting a good and nice time at a good and nice meeting. Glorious things were done and to be done.

It was our regular meeting time, having services on the first and third Sundays, and in the absence of the pastor, it was a rare privilege given me to preach to my home people; this I was glad to do.

A goodly congregation assembled on Saturday, it being memorial day with this church, and two services were had with dinner interspread. The inclement weather on Sunday interfered with the assembling together, though a nice congregation were at both the Sunday School and

preaching services in the morning, though the torrents prevented a reassembling for evening services.

Fraternally,

J. H. GUNN.

### GREAT MEETING IN SOUTH McCOMB.

We closed last Tuesday night a very gracious meeting in South McComb, in which there were 107 accessions and fifty-two of them for baptism, and most of them grown people. Last Sunday 421 in Sunday, including the branch Sunday School the church has in Whiteton.

Rev. A. A. Walker, of Water Valley, did the preaching. He is sound, able and helpful in a meeting. If you want some good honest work done, call on Brother Walker.

The East McComb church has had seventy-one accessions this year. The First church, 126, and the South McComb, 132, making 328 additions to the three Baptist churches in McComb this year, and the year is not yet half out.

This is my thirteenth year as pastor of South McComb.

J. H. LANE.

Little Mary Lou was eager to get back to her new doll and didn't know there was going to be any dessert. She slipped quietly from her chair, hoping she would not be observed.

Out in the hall she met the cook with the ice cream, and as quietly as she had left it she slipped back to her accustomed place at the table.

"Mary Lou," said her mother, reprovingly, "I thought you had finished your dinner. It isn't polite to come back."

"But I didn't excuse myself, mother," the little girl said quickly.